The Law of Human Life

The Scriptures in the Light of the Science of Psychology

By

Elijah V. Brookshire



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THIS BOOK IS

AFFECTIONATELY DEDICATED TO

THE MEMORY OF MY DECEASED MOTHER,

WHO FAITHFULLY DID WHAT SHE COULD TO MAKE ME

A GOOD GOD-FEARING BOY AND MAN.

THE AUTHOR.

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INTRODUCTION

THE historical method of interpreting the Scriptures is discredited. This book submits a psychological interpretation. Emerson evidently stated an axiom in science, when he said: "Whenever a true theory appears, it will be its own evidence. Its test is that it will explain all phenomena." It stands to reason that no truth, no principle, in the universe of God, is at war with any other; all truths coalesce; all truths exist in unity. To deny this is to deny the divine order that is so manifest in all the works of nature; and of which science furnishes abundant proof. Of course, it is entirely possible to conceive how texts of Scripture might be incorrectly interpreted, though the theory of interpretation was correct; but it would be difficult indeed to conceive how passages of it could be correctly interpreted if the theory of interpretation be erroneous. To illustrate, it is entirely possible to understand how an astronomer might err in the solving of problems when following the Heliocentric theory; but it would be difficult to conceive how one could correctly solve astronomical problems when acting in obedience to the Ptolemaic theory. It, therefore, follows that, if the Scriptures are to yield their content, and are to be relied upon as pointing the way of human salvation, they should be interpreted in the light of a true theory.

Then the question: Do the Scriptures describe and

explain the nature of the human soul, and the Law of its orderly evolution? We affirm unqualifiedly that they do; and that religion, therefore, is not founded upon any form of abstract metaphysical dogma, but upon principles that have relation to the nature of the human soul itself. Scientifically speaking, it may be said that religion announces certain postulates of belief, that may be realized in consciousness, to wit: that God is; that the human soul is; that the human soul has its Law; and that this Law is susceptible of fulfilment; and that there is a spiritual kingdom that transcends the sensuous animal kingdom of the world.

It is certainly true that religious and political thought is now in a state of great confusion and disorder. This unsettled state of thought is evidently pronounced and wide-spread; and is most in evidence in those countries where scientific institutions are most prevalent and influential. Colossal armies of many powerful nations are now in a death grapple on the continent of Europe to eliminate and destroy, the power and influence of effete ideas and institutions; and let us hope that on the ruins of a passing civilization there will be builded a new and better. Perhaps the conflict in Europe, appalling as it is, will have a powerful influence in transforming a socialism, which rests on the basis of conflicting beliefs and interests, represented by the sensuous animal world, into a socialism which rests on the belief, on the consciousness, of a Spiritual kingdom, the kingdom that represents the Fatherhood of God, and the brotherhood of man. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (John 18:36). "Have we not all One Father? Has not One God created us all?" (Mal. 2:10).

War, like all overt acts of violence, is but an ultimation of the evil and inharmony which exist in the souls of men; this evil and wickedness when ultimated makes warfare possible and actual. George Fox, the founder of the Society of Friends (Quakers), when urged to enter the army writes in his journal: "I told them I knew whence all wars arose, even from the lusts, according to James's doctrine; and that I lived in the virtue of that life and power that took away the occasion of all wars. . . . They said I should go for a soldier; but I told them I was dead to it."

As long as the great mass of mankind in the several races and nations of the world do not "live in the virtue of that life and power that takes away the occasion of wars," there will be violence and war in families, and between the people of the same nation, and among people of different nations. Lectures and sermons on peace and good-will among men fall on deaf ears as long as the people cultivate in their hearts the worldly spirit which discloses itself in malice, hate, revenge, lust, hypocrisy, greed, lies, and murder. They who sow the seed of Satan are destined to reap what they sow. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). It stands to reason, that all races and nations of men must come to believe and acquiesce in one common form of religious belief, one "common faith" (Titus 1:4), one "common salvation " (Jude 3), before there can be a real unity and brotherhood among the people of the several races and nations of the world. In a word, religion will not attain to its own until it presents a theory entirely scientific; and which leads men to believe, and to realize in consciousness, the Fatherhood of God, and the brotherhood of man.

"The fundamental unity of men in the family of God is the one enduring reality." This was the affirmation of the Friends (Quakers) in England at the beginning of the war, in August, 1914, between the people of their country and those of Germany. Thou art "the God of Peace who lovest Thy creatures."

In a book recently published (1914), entitled *The Church, the People, and the Age*, edited by Robert Scott and George W. Gilmore, are contributions from one hundred and five teachers and writers, many of whom stand in the very forefront in the Western world as teachers of philosophy and of religion. The contributions of these famous scholars and teachers found in this composite book are directed in the main to answering questions like the following: Why so many people do not go to church? Do the creeds debar men from Christianity? Where shall we look for a fundamental theology? Perhaps the tone of this book of so many famous authors may be summed up in two sentences taken from the contributions of Dr. Rudolf C. Eucken, Professor of Philosophy in the University of Jena, Germany; and of Professor Chamberlain of Worcester, Mass. The first essay in this book, which is denominated the Introduction, is by Dr. Eucken, and his first sentence, which seems so expressive of the contents of the volume, is as follows: "There can be no doubt that the churches of to-day do not satisfy the religious needs of mankind." Professor Chamberlain speaks in accord with the general tone of the book, when he says: "The idea that 'something is wrong with the Church' is in the air, and nothing that the Church has done in recent years seems to have met the situation." Nothing, it would seem, could more perfectly demonstrate the utter confusion of religious thought in the

Western world, than the opinions expressed in this book.

The loss of influence by the churches is not recent, nor spasmodic, nor can it be attributed to superficial causes. The power and influence of the churches are waning because their creeds, their alleged doctrines, do not appeal to philosophic minds; and since the churches assume to teach the plan of salvation announced in the Scriptures, the loss of confidence in the churches has in many instances caused a loss of confidence in the Scriptures. The loss of influence of the churches, especially in the Western world, is measured by the broadening and on-sweeping currents of scientific thought. That old forms of religious thought were at war with scientific knowledge, and were growing weaker, was observed by many philosophic minds more than fifty years ago; and there were a few rare souls, like William Ellery Channing, who had the genius to see the degraded state of religious knowledge even one hundred years ago.

Dr. Channing, in a discourse delivered in 1829, on *The Character and Writings of Fénelon*, when describing what he called "the degraded state of religion," said:

> Religion is thought a mystery, which, far from coalescing, wars with other knowledge. It is never ranked with the sciences which expand and adorn the mind. It is regarded as a method of escaping future ruin, not as a vivifying truth through which the intellect and the heart are alike to be invigorated and enlarged. *Its bearing on the great objects of thought and the great interests of life is hardly suspected.* This degradation of religion into a technical study, this disjunction of it from morals, from philosophy, from the various objects of liberal research, has done it infinite injury, has checked its progress, has perpetuated errors which

gathered around it in times of barbarism and ignorance, has made it a mark for the sophistry and ridicule of the licentious, and has infused a lurking scepticism into many powerful understandings. . . . Religion, if it be true, is central truth, and all knowledge which is not gathered round it, and quickened and illumined by it, is hardly worthy the name. To this great theme we would summon all orders of mind, the scholar, the statesman, the student of nature, and the observer of life.

Prof. John M. Coulter, of the University of Chicago, a man deservedly famous for his scientific attainments, in his contribution to the book, *The Church, the People, and the Age*, said: "It is obvious that if Jesus is to be taken as the embodiment of religion—certainly he could not be as the embodiment of dogmatic theology—the association of reason and religion is to be insisted upon. According to him we are to use the mind as well as the heart in the service of God and our neighbor. This means that religion cannot include anything that reason rejects; that all of the triumphs of reason must be consistent with religion." There seems to be a marked similarity between the views of Dr. Channing of 1829, and those of Professor Coulter of 1914. They both insist that the mind as well as the heart is to find a free and full expression in religion. In a word, that all the constituent powers of the soul of regenerate man must find a free and full expression. This is self-evident; for the end and aim of religion is the perfection of the soul of man. Philosophic minds, like those of Dr. Channing and Professor Coulter, have greatly increased in number and influence during the past hundred years; and their dissent from what we may call the "theological method" of teaching religion has well-nigh destroyed

the influence of the Church with those who are enamored of the scientific method of thought.

John Stuart Mill, in his *Autobiography*, written about the year 1861, said:

I am now convinced, that no great improvements in the lot of mankind are possible, until a great change takes place in the fundamental constitution of their modes of thought. The old opinions in religion, morals, and politics, are so much discredited in the more intellectual minds as to have lost the greater part of their efficacy for good, while they still have life enough in them to be a powerful obstacle to the growth of any better opinions on these subjects. When the philosophic minds of the world can no longer believe in its religion, or can only believe it with modifications amounting to an essential change of its character, a transitional period commences, of weak convictions, paralyzed intellects, and a growing laxity of principle, which cannot terminate until a renovation has been effected in the basis of their belief leading to the evolution of some faith, whether religious or merely human, which they can really believe. And when things are in this state, all thinking or writing which does not tend to promote such renovation, is of very little value beyond the moment. Since there is little in the apparent condition of the public mind, indicative of any tendency in this direction, my views of the immediate prospects of human improvement were not sanguine. More recently a spirit of free speculation has sprung up, giving a more encouraging prospect of the gradual mental emancipation of England; and concurring with the renewal under better aspects, of the movement for political freedom in the rest of Europe has given to the present condition of affairs a more hopeful aspect.

Science has multiplied its converts, and enlarged its field of operations enormously during the last fifty

years, or since Mr. Mill wrote his autobiography. People who are enamored of scientific knowledge comprehend principles in a more or less distinct way, and are not satisfied to rest their beliefs, in matters of serious concern, on what others may say or believe. They are not satisfied with religious authority; they are not disposed to believe in the Scriptures, because they are told that they were given to the people of the world by this or that person, or because they have been approved by this or that man, or body of men, or institution. Such minds do not find pleasure and edification in the Scriptures because of their legendary, historic, and personal features; but many such do find inexpressible comfort and edification in the Scriptures because they behold in them ideas and principles essentially scientific and glorious, principles that bespeak the immortality of the human soul.

The mental attitude of those who dissent from the historical method of interpreting the Scriptures is, perhaps, fairly stated in a remark attributed to the late Theodore Parker, of New England: "It seems difficult to conceive any reason why moral and religious truths should rest for their support on the authority of their revealer any more than the truths of science on that of him who makes them known first or most clearly." They of the school of science insist that nothing is to be accepted as true that contradicts reason; and that no science is, or can be founded upon historical events and incidents. History deals with events in time, science with principles. Principles exist above time and place; they have no anniversary; they are eternal; they are, therefore, not dependent upon the local, the passing, and the temporary. If the Hebrew Scriptures are to survive the mutations of time, it must be

for the reason that they announce principles. "Know this first, that no prophecy of the Scripture is of any private interpretation" (2 Peter 1:20).

The author of this book submits a psychological interpretation of the Scriptures; and so denominates his interpretation, because the Scriptures in their essential nature are psychological, and not historic. The Scriptures assume to teach the nature of the human soul and the mode and manner of its orderly evolution. Buckle, in his very estimable work, *The History of Civilization in England* (vol. i., chap. 8), when reviewing the philosophy of Descartes, said: "The theological method rests on ancient records, on tradition, on the voice of antiquity. The method of Descartes rests solely on the consciousness each man has of the operations of his own mind." Thus it will be observed that what Buckle calls the "theological method" is identical with what we are pleased to call the historic method. The theological or historic method attaches great importance to events in time, and tends toward an idolatrous exaltation of individuals. The scientific method or what is the same, the psychological, is not specially concerned with events in time, nor does it tend to the adoration of the individual, but its work and office is the ascertainment of principles. It is forever asking the questions: What is the Law? What is the divine order revealed in the object investigated? This method when applied to the Scriptures asks questions like the following: Is man a living soul? Do the Scriptures teach the nature of the human soul, and the mode and manner of its orderly evolution? Jesus, when he spoke of the great master, Moses, honored him as the giver of the Law. "Did not Moses give you the Law, and yet none of you keepeth the Law? Why go ye

about to kill me?" (John 7:19). The Law inhibits murder, and all manner of evil. Jesus like all the great was not specially concerned with the personal, the passing, and the local. "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men" (Matt. 22:16). Jesus Christ stood for principles. "Heaven and earth shall pass away, but my words shall not pass away" (Mark 13:31).

If religion is founded upon principles inherent in the human soul, then all forms of religion founded upon metaphysical abstractions and historical data are doomed. Dr. Channing said again and again: "We must start in religion from our own souls. In these is the foundation of all divine truth." This idea, so much in evidence in his sermons, lectures, and letters to friends, is perhaps the reason for numerous utterances like the following:

> The time is, perhaps, coming, when all our present sects will live only in history. . . . We profess to believe that candid and impartial research will guide mankind to a purer system of Christianity than is now to be found in any church or country under heaven. . . . Every church in Christendom has its errors and perhaps errors which to future ages may seem as gross as many earlier superstitions appear to the present generation. . . . I apprehend that there is but one way of putting an end to our dissensions; and that is, not by the triumph of any existing system over all others, but the acquisition of something better than the best we now have. The way to reconcile men who are quarreling in a fog is, to let in some new and brighter light. It seems to me that we are fighting in a low, misty valley. A man who should gain some elevated position, overlooking our imagined heights of thought, and would lead us after

him, would set us all right in a short time. . . . I have for many years had a deep feeling of the present degraded state of moral and religious science. . . . I hope nothing from increased zeal in urging an imperfect, decaying form of Christianity. One higher, clearer view of religion rising on a single mind encourages me more than the organization of millions to repeat what has been repeated for ages with little effect. . . .

These utterances of Dr. Channing are taken from his *Memoirs*. They were published during the active years of his ministry extending from 1810 to 1842, the year of his death; and they represent, as we believe, a fair sample of the views of this chaste and illustrious clergyman (Channing's *Memoirs*, vol. i., pp. 314, 396, 416; vol. ii., pp. 281, 327, 395).

Moreover it seems fit to recall the name of John Robinson, a name to be held in everlasting remembrance, and his exhortation to his people when taking leave of them, in July, 1620. He admonished his people to live worthy of the truth, and thus be prepared to receive a higher revelation; for he expressed the confident belief that the Lord had more truth yet to break forth out of His holy Word. Less than a century after the passing of Robinson, that princely man of reason, Joseph Butler, whose writings still stand as a model to students of logic and pure reason, was born. It seemed that this rare genius entertained views like those of the prophetic Robinson; for in his *Analogy of Religion, Natural and Revealed* published in 1736 (Part ii., chap. 3) is the following suggestive observation:

And as it is owned that the whole scheme of Scripture is not yet understood, so, if it ever come to be understood, before the restitution of all things (Acts 3: 21) and without

miraculous interpositions, it must be in the same way as natural knowledge is come at; by the continuance and progress of learning and of liberty, and by peculiar persons, attending to, comparing and pursuing, intimations scattered up and down it, which are overlooked and disregarded by the generality of the world. For this is the way in which improvements are made; by thoughtful men tracing on obscure hints, as it were, dropped us by nature accidentally, or which seem to come into our minds by chance. Nor is it at all incredible, that a book, which has been so long in the possession of mankind, should contain many truths as yet undiscovered.

Scholars enamored of social science are quite aware of the opinions of philosophers and sociologists like John Stuart Mill and Herbert Spencer. Spencer, who has been called the chief founder of the science of Sociology, had the genius to see, as did Mr. Mill and Dr. Channing, that old forms of religious thought were breaking up; this is apparent from numerous utterances of his like the following:

In the presence of the theological thaw going on so fast on all sides, there is on the part of many the fear, and on the part of some the hope, that nothing will remain. But the hopes and the fears are alike groundless; and must be dissipated before balanced judgments in social science can be formed. Like the transformations that have succeeded one another hitherto, the transformation now in progress is but an advance from a lower form, no longer fit, to a higher and fitter form. (*The Study of Sociology*, chap. 12.)

Let us now pass from the consideration of the waning influence of the churches to a consideration of the Scriptures themselves. Some have expressed the belief that the Scriptures do not fully meet the religious

needs of mankind; and have intimated that they may be supplanted by the message of a coming teacher. They of this belief are no doubt fittingly represented by our bold and illustrious Emerson.

The Hebrew and the Greek Scriptures [said the sage of Concord] contain immortal sentences that have been the bread of life to millions. But they have no special integrity; are fragmentary; are not shown in their order to the intellect. I look for a Teacher that shall follow so far these shining laws, that he shall see them come full circle; shall see the World to be the mirror of the Soul; shall see the identity of the Law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one thing with Beauty, with Science, with Joy.

The author of this book entertains very great respect for Emerson and what he wrote, as our numerous quotations from his writings testify; but if he were to venture a criticism of Emerson's contribution to literature, it would very much resemble what Emerson himself has said about the Hebrew and Greek Scriptures. He would say that Emerson has written immortal sentences that have given, and will give, pleasure and edification to millions, but that his writings are without system; are fragmentary; and do not in the main present truth to the intellect in any approximation to scientific order.

If the Hebrew and Greek Scriptures describe and explain the nature of the human soul, and the mode and manner of its orderly evolution; and if the principles thus described and explained constitute the fixed, and the knowable, and the eternal in religion, is there any reason why another Moses should again announce the Law of Human Life to the people of this world? It is

said that Isaac Newton discovered the law of gravitation; and demonstrated mathematically the truth of his discovery. Is it necessary that another Newton should again discover and explain this law? Moses, the servant of God, the giver of the Law (Mal. 4:4), was evidently one of the greatest that has ever lived upon this earth, and is deserving of the love and admiration of every rational being; and Jesus of Nazareth, who lived and demonstrated the Law (Matt. 5:17–19), is also equally deserving of the love and admiration of mankind. "Did not Moses give you the Law, and yet none of you keepeth the Law " (John 7:19). This shining Law, like the law of gravitation, has evidently existed through all eternity; it was not made by Moses, or Jesus, or any other human being; it is of God; it is "the Law of Jehovah" (Ex. 13:9; Ps. 1:2). It comes from the Mind and Heart of Being, from the common source of all. As to this self-evident truth, science in recent times has come to concur with the Scriptures. "All things proceed from One Eternal Energy," said Herbert Spencer.

"What is now called Christian religion," said St. Augustine, "was in existence also among men of old times, and has never been lacking since the beginning of the human race, till Christ himself appeared in the flesh. Since that time the true religion has begun to be called the Christian religion."

Man attains to a knowledge of the Eternal by living superior to the temptations and passing shows of the sensuous world. There have been at all times of which we have knowledge a few who have sought to live worthy of the privileges of life; and they of this high and holy fraternity are the moral and religious teachers of mankind. Law, or what is the same, Order, reigns

supreme in the universe of God; and when the soul of man is attuned to the divine order, then it is the organ of the Holy Ghost. "The Comforter shall teach you all things, and bring all things to your remembrance" (John 14:26).

> "The truth has long ago been found,
> Has lofty minds together bound:
> The ancient truth—Now seize it fast!"

William Henry Green, Professor of Oriental and Old Testament Literature in the Princeton Theological Seminary, in his book, *General Introduction to the Old Testament*, said:

> Nothing is plainer on the very face of the Old Testament from first to last, than the recognized fact that Jehovah was the God of Israel and that Israel was his people. Now the Law of Moses claims in all of its parts to be the Law of Jehovah given through Moses. . . . The prophets throughout claim to speak in the name of Jehovah and by His authority, and to declare His will. What they utter is affirmed to be the Word of Jehovah; their standing formula is, "Thus saith Jehovah."

Since the Christian era, it has been affirmed by those who founded their religion mainly on the ideas and doctrines of the New Testament, that the teachings of Jesus in some measure supplanted the doctrines of the Old Testament Scriptures; but this insistence seems to have lost its force in recent times. Dr. Herman Schultz, Professor of Theology in the University of Göttingen, in his recent work, *Old Testament Theology*, says: "There is positively not one New Testament idea that cannot be conclusively shown to be a healthy and natural product of some Old Testament germ, nor truly any Old

Testament idea which did not instinctively press towards its New Testament fulfilment." In this connection, Dr. Schultz quotes a statement attributed to St. Augustine: "The Old Testament is patent in the New; the New is latent in the Old." Perhaps it is fair to say that Dr. Schultz has expressed the judgment of a very large number of clergymen denominated Christian who have lived in recent times.

What is the real cause of this change of belief? Why are modern scholars, who have been taught from their infancy the doctrine of the New Testament, and who are more or less familiar with the scientific method, now affirming that the Old and the New Testament teach the same doctrine? It is because the views of men have broadened; it is because they are less influenced by the historic and passing; and are more given to the contemplation of principles; it is because the currents of thought in the great educational centres of the world have veered from historic to scientific lines; in a word, it is the result of the enlargement of man's capacity to think in an orderly and scientific way. If Moses gave to the people of the world the Law of Jehovah, the Law of Human Life, or to speak more definitely, the law governing the mode and manner of the soul's evolution, then it stands to reason that no one could supplant this law. "For truth is the truth to the end of reckoning," as Shakespeare has said. "Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5: 17–19).

Is it thinkable that any one should discover and demonstrate a law of falling bodies, and thus supplant the law of gravitation discovered and explained by Isaac Newton? Is that fundamental principle of

mathematics, to wit: that the three interior angles of a triangle are equal to two right angles, only an approximation to the truth? The wisest and the best, the most godlike that have ever been upon this earth, have insisted that knowledge of the truth is of the very first importance. The Scriptures teach that the knowledge of the truth is important above all; they teach that the knowledge of truth liberates man from the limitations of the sensuous world; and that they alone are free who have overcome the world. "Know the truth, and the truth shall make you free" (John 8: 32). Man's mission is to know the truth. "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth" (John 18: 37). It is affirmed that the All-wise God, who made man in His own image and likeness, made him capable of a knowledge of truth; and that in this the wise behold the unspeakable glory of God.

"Order is Truth," said Thomas Carlyle. The divine order represents the truth, and the whole of the truth; and when the human soul is conformed to the divine order it is divorced from the animal kingdom of the world, and is related to the Kingdom of God, the kingdom of truth and righteousness. Religion is founded upon the idea that there is a Spiritual Kingdom which transcends the animal kingdom of the world. "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight" (John 18: 36). Abraham, and Joseph, and Moses, and Jesus are the names of some of them who have overcome the world; and who were consciously related to the kingdom of God while living in the world. Jesus said of his disciples: "They are not of the world, even as I am not of the world" (John 17: 14–16).

When the Hebrew Scriptures are interpreted psychologically, they are shown to be orderly and scientific. The evolution of the master is told in the story of Abraham. He attained to the day of liberation; "he saw my day, and rejoiced" (John 8:56). "The land of Egypt" is a phrase often used in the Scriptures to describe the sensuous state of man; and thus it is that God is said to lead his own out of Egypt. Joseph "ruled over all the land of Egypt"; he overcame the world; all were required to do obeisance to him (Gen. 41:43). The life of Joseph teaches the way of the Master. "Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38). Moses and Jesus were and are great masters; the masters are they that constitute the order of Melchisedec, "an unchangeable priesthood, consecrated forevermore" (Heb. 7:11, 24, 28). They of this order are the great religious teachers of mankind; they are the sons of God; they belong to the same brotherhood; they are related to the same kingdom; they are the organs of the Holy Spirit; they teach the same doctrine; or rather, the Holy Spirit speaks the truth through them. God hath spoken the truth through "His holy prophets, which have been since the world began" (Luke 1:70; Neh. 9:30; Zech. 7:12; Micah 3:8). "Wisdom maketh all things new; and in all ages entering into holy souls, she hath made them friends of God, and prophets" (Wisd. of Sol. 7:27). Moses, the giver of the Law, is the central figure of Old Testament literature, as Jesus is of the New. When the teachings of these great masters are examined in the light of psychology, they are seen to be identical.

The Scriptures teach that all human souls are made after the same divine pattern, "the pattern shown Moses on the mount" (Ex. 25:40). It therefore fol-

lows that the Law of Moses, and the teachings of the prophets are alike applicable to all human beings; and that every human soul which would attain to perfection must conform to the Law of its own nature, to "the pattern shown Moses on the mount," and to the teachings of the prophets; for all have taught the same essential truths. In a word, the Scriptures are psychological; they are written concerning your soul, and mine. "All things must be fulfilled, which were written in the Law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44).

And thus we have the Fatherhood of God, and the brotherhood of man. "Have we not all One Father? Has not God One created us all?" (Mal. 2:10). How beautiful, how orderly, how scientific, how unspeakably edifying this is. The hearts of the sages of old were filled with inexpressible joy, when they contemplated Heaven's Law, and its relation to the soul of man. It is the never ending delight of the wise and the just. "His delight is in the Law of the Lord; and in His Law doth he meditate day and night" (Ps. 1:2). John Ruskin, England's famous art critic and social reformer, whose observations on nature and art have instructed and edified the intelligent the world over, said: "And if people would read the text of their Bibles with heartier purpose of understanding it, instead of superstitiously, they would see that throughout the parts which they intend to make most personally their own (the Psalms) it is always the Law which is spoken of with chief joy. . . . David cannot contain himself for joy in thinking of it,—he is never weary of its praise:—'How I love thy Law; it is my meditation all the day. Thy testimonies are my delight and my counsellors.'" All things are destined to conform to Heaven's Law. "Elias must

first come . . . and restore all things" (Matt. 17: 10–11). This is the work that takes precedence of all other.

There is an internal religion which is One and eternal; it is founded upon the nature of the human soul itself; it is the religion taught of the masters "which have been since the world began" (Luke 1: 70). There are numerous external forms of religion founded upon this, or that metaphysical doctrine. Moses Mendelssohn, a Jewish philosopher much distinguished in his day because of his wisdom and charitable offices, in a letter to his friend John Caspar Lavater in 1769, said:

Every one knows that there is an internal as well as an external religion; the former includes no other precepts than those of the religion of nature which we are bound to propagate, and of which I endeavor to spread the knowledge to the best of my power. Our external religion, on the contrary, was not designed to be propagated; as its precepts are limited to a particular race, as well as to special times and circumstances. We undoubtedly regard our religion as the best of all religions, because we believe it to be divine. But it does not hence follow that it is absolutely the best. It is the best for us and our posterity. What external religion may be the best for other nations I cannot know; but this I believe, that *no external religion can be universal.* By making proselytes to Judaism, therefore, I should be extending the religion of my ancestors beyond the boundaries originally prescribed for it. Whoever is not born conformably to our laws has no occasion to live according to them. We alone are bound to acknowledge their authority; and this can give no offence to our neighbors.

Mendelssohn lived in an age of rank religious persecutions, in an age when the religion of the Jews was a common object of attack by those who assumed

to represent other forms of religion. Mendelssohn's letter is an ingenious argument in favor of religious toleration; in a way he places his own religion on an equality with other religions; and says: "Our external religion was not designed to be propagated; as its precepts are limited to a particular race, as well as to special times and circumstances." This is a very good description of an historic form of religion. It was a polite way of saying, let the people of each nation attend to their own external form of religion and cease from proselyting among, and interfering with the religious affairs of the people of other nations; and, in order to emphasize this idea, Mendelssohn uses this significant language: "What external religion may be best for other nations I cannot know; *but this I believe, that no external form of religion can be universal.*" Mendelssohn, though living at the dawn of the great scientific movement of modern times, was philosopher enough to believe that no external or historic form of religion could be universal.

The confusion which has existed in the minds of men for centuries, and which has resulted in numerous external forms of religion, alleged to be founded upon the Hebrew Scriptures, was and is caused, as we believe, by a failure to comprehend the nature of the human soul, and the mode and manner of its orderly evolution. The errors of men in religion have been caused by a failure to realize the nature of the Law. This Law which points the way of the soul's perfection is sometimes called the Law of Jehovah; again, the Law of God, and also the Law of Moses. "Remember ye the Law of Moses my servant, which I commanded unto him in Horeb for all Israel, with statutes and judgments" (Mal. 4:4). The Law, God's Law, describes a process.

"The statutes and judgments" represent precepts,—commands and inhibitions. What is it that represents the fulfillment of the Law? It is the perfection of the soul of man.

This book submits an interpretation of the process, the method, the Law, whereby the soul of man is made perfect; therefore, it is denominated the *Law of Human Life.* This evolutionary process, or story of the human soul, is told again and again in the Scriptures; and while other and different symbols are used as often as the process is described; yet the several stories, in their essential nature, are identical. The story is several times told in the Pentateuch, to wit: in the allegory of Adam; in the story of Noah; and in the life story of each of the patriarchs: Abraham, Isaac, Jacob, and Joseph; also in the life of Moses, and in the Book of Exodus, with much elaboration; it is described and illustrated in the life and in the teachings of Jesus, as well as in the epistles and life of Paul. The Law of Moses is the central idea of the Hebrew Scriptures. The story of the lives of the patriarchs, and of Moses, and of Jesus, are evidently presented in a psychological way, for the purpose of describing and explaining the Law, and the mode and manner of its fulfillment. All the great persons, whether patriarchs or masters, whose names appear in the Scriptures are represented as living in obedience to the Law. The patriarchs who lived before the time of the coming of Moses, the giver of the Law, are said to have lived in a manner agreeable to the Law. Paul speaks of Gentiles "which have not the Law, who do by nature the things contained in the Law" (Rom. 2:14). Of course, it stands to reason that all persons who live orderly and justly do in a substantial measure conform to the Law. The story

of Jonah, the prophet, when viewed as history, is foolish and inconsistent; but when viewed as an allegory in the light of psychology, it is seen to describe and explain the process whereby the soul of man is made perfect; and thus it is that no prophet has ever given to the people of the world any other sign, than the sign of Jonah, the sign that unerringly attends the fulfillment of the Law. "No sign shall be given, but the sign of the prophet Jonas" (Matt. 12: 39).

The Scriptures contain many precepts,—commands and inhibitions; but these do not constitute the higher Law, the Law of Moses. They are subsidiary to the higher, and are given to lead man to a knowledge of it. "Remember ye the Law of Moses, my servant, with statutes and judgments." The higher Law, the Law of the mind, represents the divine order within the soul of man. Man is governed by precepts from without, before he is governed by the Spirit and its Law from within. As long as man lives unmindful of the Law of his own nature, it is necessary to confront him with commands and inhibitions. Reason itself is spiritual; its office is to govern; and it should act in perfect accord with conscience, the Spirit of God within the soul. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle lest they come near unto thee" (Ps. 32: 8, 9). They that are governed of precepts are as the horse and the mule that are held in with bit and bridle.

In the Scriptures attributed to Paul, it is written that "the Law is holy, that the Law is spiritual; nay, I had not known sin, but by the Law" (Rom. 7: 7, 12, 14). It is the Law that reveals sin; the Law represents

the divine order; and thus it is holy. "Order is Truth." Evil represents disorder, confusion, deformity. "The Law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple" (Ps. 19:7). The soul itself must in some measure be attuned to the divine order before man is capable of comprehending the nature of sin. Therefore, it is the Law that discovers sin; and thus it is spiritual. All men are under the Law; for all human souls are made after the same divine pattern. Man must conform to the divine order, or suffer the consequences which attend its violation. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

"For sin shall not have dominion over you: for ye are not under the Law, but under grace" (Rom. 6:14). This we would construe as follows: Ye are not under precepts, ye are not governed by commands and inhibitions, ye are not governed from without, but from within; ye are faithful to reason; ye are self-governing. This seems a fair interpretation, since law, or laws, are often used as being synonymous with precepts. Sin does not have dominion over them who live and act in obedience to reason and conscience, the divine within the soul of man. "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners" (1 Tim. 1:9). Does any one believe that the word law as here used has reference to an inner law? Is it not apparent that it refers to commands and inhibitions imposed on evil doers from without? Precepts are not made for a righteous man, but for the lawless and disobedient. The righteous man is self-governing; in a true sense, he is immune from the operation of commands and inhibitions which are

made for the guidance and restraint of the lawless and ungodly.

It would seem that, in every instance where Paul is represented as using the word *law* in an unqualified way, he used the word in the sense of *precepts*. The thought that Paul intended to convey and to emphasize when he uses the word law unqualifiedly is, that man should not be governed from without by precepts, that he should not be "held in with bit and bridle," as the horse or mule; but that he should be governed by reason and conscience. This interpretation makes Paul's teachings consistent with all other Scripture. When Paul uses the word Law in another sense than the unqualified, he does not leave his meaning in uncertainty, as the following passage proves: "For I delight in the Law of God after the inward man" (Rom. 7: 22). This we would interpret: I delight in God's Law of the Mind and Soul. I delight in that Divine Law, that inner Law, that Law of the Mind which points the way of human perfection. The Law of God and the Law of Moses are One. Man may escape guidance by precepts, and become self-governing, but no philosophic mind can believe that man will ever escape from the operation of the Law of his own nature. It is the duty of man to live in obedience to the higher Law. For if we are faithful, if we faint not, "though the outward man perish, yet the inward man is renewed day by day" (2 Cor. 4: 16). In the third chapter of Galatians, Paul speaks of the "works of the Law," and says: "The Law was our schoolmaster to bring us to Christ, that we might be justified by faith." This is the precise office of the precepts. Their office is to bring man to a realization of individual self-government, and to a faith in God.

Jesus Christ, like Moses and all the great of Israel, represents the fulfillment of the Law, human and divine. Jesus, like Moses, is the Law and the Testimony. The lives of those who have fulfilled the Law demonstrate the way of salvation. "I am the way, the truth, and the life: no man cometh to the Father, but by me" (John 14:6). No man cometh to a knowledge of God, but by the fulfillment of the Law. Paul believed that Jesus represented the fulfillment of the Law; consequently the following and like expressions: "The Law [precepts] was our schoolmaster to bring us to Christ," to a knowledge of the higher Law, and its fulfillment, "that we might be justified by faith." All who fulfill the divine Law, the Law of the Soul are justified by faith. "The Law is not of faith: but the man that doeth them shall live in them" (Gal. 3:12). The precepts are not of faith; but the higher Law evidently is; for it is spiritual and holy.

Paul calls the Galatians (4:19) "my little children" and also tells how he is in travail, that he must labor hard and painfully, "until Christ be formed in them." The Galatians are denominated "little children" because they are governed of precepts, and not of the Spirit, because they are governed from without and not from within. In a word, they make the labors of Paul hard and painful to bear because they have to be governed like little children by commands and inhibitions, and because they are slow to develop an individual capacity for self-government; and thus we ought to have some conception of what it is to have "Christ formed in us," what it is that attunes the soul to the higher Law. The salvation of man involves a psychological and orderly process as we are told again and again both in the Old and New Testament Scriptures.

But if we are faithful to the inner Law, and faint not, "though the outer man perish, yet the inner man is renewed day by day." This process of orderly growth within the soul of man described by Paul recalls the words of Charles Darwin who, though a secularist, rendered the cause of true religion an invaluable service. Evolution, said Darwin, proceeds by "numerous, successive, and slight modifications." To quote again the words of Paul, the perfection of the soul of man proceeds "from character to character." Channing in his famous discourse on "Fenelon," said: "No man, it is believed, understands the wild and irregular motions of the mind, like him in whom a principle of divine order has begun to establish peace. No man knows the horror of thick darkness which gathers over the slaves of vehement passion, like him who is rising into the light and liberty of virtue."

Paul feared lest the Corinthians "should be corrupted from the simplicity that is in Christ" (2 Cor. 11:3). The simplicity of Christ is represented in a life governed by reason and by conscience; the reverse of this is a life governed by malice, greed, envy, lust, hypocrisy, revenge, conceit, superstition, and tyranny; these are a few of the obsessing devils that prevent countless millions from abiding in the simplicity of Christ. How simple and scientific the Scriptures become when we rise above the passing and historic, and view them in the light of psychology. Science is orderly knowledge; and all science, like religion, tends to unity and simplicity.

Jesus Christ, like Moses and all the great, taught a life. "I am the way, the truth, and the Life." The fulfillment of the Law represents the love and coöperation of the individual life with the Universal Life. "I

and my Father are One" (John 10: 30). There are many like expressions in the Old Testament. "Enoch walked with God." "Noah walked with God." And of Abraham it is written: "I am the Almighty God; walk before me, and be thou perfect" (Gen. 17: 1); and of Egypt's master: "Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41: 38). "Master, which is the great commandment of the Law?" (Matt. 22: 36–39). Jesus' answer to this question is in the precise language of the Old Testament Scriptures (Deut. 6: 5; Levit. 19: 18). They that truly love God and man, they that walk with God, they in whom the Spirit of God is, are not governed of precepts; they are governed of the Spirit from within. The mission of man is the fulfillment of the Law; he that is faithful to the higher Law is "strengthened with might by the Spirit of God in the inner man" (Eph. 3: 16).

The insistence of the author of this book is, that religion is not founded primarily upon precepts, or a creed, or any metaphysical thesis, but upon a Law which is revealed in the nature of the human soul itself. If this be true, then religion is not a matter of speculation. Nothing is a matter of speculation that is teachable and demonstrable. It is affirmed that Almighty God who made man in His own image and likeness has given to him for his guidance a Law which is perfect (Ps. 19: 7); and that the true mission of man is the fulfillment of this high and holy Law. Abraham, and Joseph, and Moses, and Jesus, are the names of some in whom the fulfillment of the Law was demonstrated. "The Law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8: 2). This we would interpret: "The Law of the Spirit," the

Law of God, which was fulfilled and demonstrated in the life of Jesus Christ, hath made me free from precepts, that are made for the restraint and guidance of the lawless and the ungodly.

It may be said that science stands for certain doctrines, to wit: "that all things proceed from One Eternal Energy," that every principle, or truth is and must be consistent with every other, that there is a natural and orderly development in all the kingdoms: mineral, vegetable, animal, and human, and that this orderly process is denominated the Law of Evolution. Then the question, Do the Hebrew Scriptures announce principles in harmony with the declared principles of science? We affirm that they do; and that they teach the highest conceivable science. The doctrines of religion may be thus stated: that there is One Almighty God from whom all Reality proceeds; that man is possessed of a soul; that there is a Law of Human Life that points the way of the soul's perfection; and that there is a Spiritual Kingdom that transcends the animal kingdom of the world. It is affirmed that these religious doctrines are both reasonable and scientific, and are realizable in consciousness. The principal office of science is to discover the orderly processes of nature. Now, if it be true that Moses proclaimed the Law of Human Life, the Law that points the way of human salvation, then it must be admitted that this constitutes the highest and most glorious contribution to science in the course of all time. But from the viewpoint of science, it must be admitted also that the contribution would be just as great and consequential had it been given through the instrumentality of another. Every rational being is, or ought to be, profoundly concerned in knowing if there be a Law of Human Life;

but every such being is only incidentally concerned in knowing the name of the person through whom it was given.

The fulfilling of the Law is personal; it fixes a responsibility as high as heaven upon every rational being; and they who have fulfilled the Law have done for mankind, as well as for themselves, the best and greatest service. They represent "an unchangeable priesthood consecrated forevermore." They of this high and holy order, "the order of Melchisedec," are above all, our masters, our teachers; they are the great ones sent of God, that have appeared among men from time to time, "since the world began" (Luke 1:70; Neh. 9:30). The masters are the organs of the Holy Spirit, "in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words" (Col. 2:3, 4). The story of the prophet's life is the story of the Law's fulfillment. "No sign shall be given, but the sign of the prophet Jonas," the sign that unerringly attends the fulfillment of the Law. Therefore, all should honor and respect the greatest of mankind; they who live in obedience to Heaven's Law; they who alone represent the ideal human life; they who declare the glad tidings of the kingdom of God; they who point the way of salvation. But the author of this book must again repeat with all emphasis and seriousness of statement, that in proportion as mankind has lost sight of the Law, the Law of God, the Law of the Soul, the great central principle of religion, they have drifted away from the worship of God the One Almighty Spiritual Being from whom all power and virtue proceeds, and have become the superstitious worshippers of persons, times, and places.

William Ellery Channing in a letter written in 1836,

said: "Preaching is becoming less and less efficacious." Why is this true? It is because people capable of orderly thought are not satisfied with sermons that are destitute of scientific method. Dr. Channing saw this long prior to 1836, but in this letter he uses the following expressive language:

It is melancholy to think how little clear knowledge on the subject of duty and religion, is communicated by the pulpit, and how often the emotions which it excites, for want of clear views, for want of wisdom, runs into morbidness or excess. No art, no science is taught so vaguely as religion from the pulpit. No book is read or expounded as the Bible is, that is, in minute fragments, and without those helps of method, by which all other branches are taught.

The day is at hand when religion will again be taught after the manner of the Law, when it will again be presented in a way to challenge the respect, the admiration, aye, to awaken the unspeakable joy of the noblest, the best, and the wisest.

The Gospel of Jesus Christ is identical with the Law of Moses. "It is the power of God unto salvation to every one that believeth" (Rom. 1:16). They that believe in the Law, and live worthy of it are the just of whom Paul here speaks. "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God (1 Cor. 1:23, 24). They that have fulfilled the Law make manifest the power of God and the wisdom of God. "That which may be known of God is made manifest in the lives of the just" (Rom. 1:19). Religion is founded upon the idea that there

is a Spiritual Kingdom which transcends the animal kingdom of the world; that man must conquer and crucify his animal nature before he is born into the higher kingdom. This is a stumblingblock and foolishness to every sensualist. This language is only intelligible "unto them which are called," unto them which are resurrected out of a state of carnality and death. "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3). This we would interpret: Blessed are they that are depleted of the spirit of the world; blessed are they that have crucified the flesh; for their inheritance is the kingdom of heaven. "He that hath suffered in the flesh [and is dead to the spirit of the sensuous world] hath ceased from sin" (1 Peter 4:1). The rise of man out of a sensuous carnal state into a truly human and spiritual state represents the "fulfillment of the Law," the attunement of the soul to the divine order. The first step necessary to the salvation of mankind is the restoration of the Law. "Elias must first come and restore all things." When the soul of man is attuned to the divine order, then it is that he manifests "the power of God, and the wisdom of God."

The author of this book insists and affirms that the salvation of man does not consist in consenting to precepts, or to a creed, or to any form of metaphysical theses, except in an outward and superficial sense; but that the salvation of man does consist in bringing the three constituent principles of the soul, often described and explained in the Scriptures, into perfect unity and harmony. Plato in his dialogue, *The Republic*, likens the three constituent principles of the human soul to the "higher, lower, and the middle notes of the scale" of music; and he tells how they may "become one

entirely temperate and perfectly adjusted nature." What Plato calls a "perfectly adjusted nature" is synonymous, we believe, with what Jesus calls the "fulfillment of the Law."

If Jesus Christ taught and demonstrated in his life the same doctrine concerning the soul of man, and the mode and manner of its orderly evolution that was proclaimed by Moses, then it may be asked in what regard the dispensation of Jesus differed from the dispensation of Moses. The answer to this is: Moses taught a people, the congregation of Israel, and such as saw fit to conform to the requirements of the Law. Jesus sought to communicate the religion of Israel to all the people of the world without reference to race or previous condition. Paul, like his illustrious master, evidently believed that the age in which he lived was in some degree auspicious for the dispensation of the religion of Israel to all mankind. "And at the time of this ignorance God winked: but now cometh all men everywhere to repent" (Acts 17: 30; 14: 16).

Edward J. Hamilton, D.D., of Plainfield, N. J., in his contribution to the book, *The Church, the People, and the Age*, said:

> Truth is not revealed to the human mind in abstract and systematic form, but in the separate concrete manifestations of creation. It is the office of the analytic and synthetic power of reason to ascertain and coördinate the laws of nature and of the divine government. Even the sacred Scriptures do not contain any formal system of theology or ethics, but rather give us facts and examples, rules and laws, which should be carefully studied, compared, and construed together, and upon which we have a right reverently to philosophize.

The Rev. Samuel McComb, of Boston, Mass., in his

contribution to the above-named book, expressed opinions substantially as follows: Truth is unity. Every truth of science is also a truth of religion. Every generalization in regard to the physical world, such as the principle of evolution, is the revelation of divine activity. Every uplifting force in the normal or social order is a sign that the kingdom of God is an ever-present reality. The utterances of Dr. Hamilton and Rev. McComb very much resemble what the illustrious William Ellery Channing said again and again during the first and second generations of the nineteenth century; and what Emerson and Theodore Parker and a large number of scientists have said in times more recent.

Dr. Hamilton evidently expressed an axiom of science, when he said: "Truth is not revealed to the human mind in an abstract way, but in the separate concrete manifestations of creation." All truth that is teachable and demonstrable has relation to some known object. There is no science of the unconditioned. This is precisely what the Scriptures teach; they teach the nature of the human soul, and the mode and manner of its orderly evolution. "We must start in religion from our own souls," said Dr. Channing. "In these is the foundation of all divine truth. An outward revelation is only possible and intelligible on the ground of conceptions and principles previously furnished by the soul. Here is our primitive teacher and light. Let us not disparage it." The late Horace Bushnell in the introduction to his work *Forgiveness and Law*, makes the following significant observation: "Is it not time now, after so many centuries gone by, to have it discovered, that there is no truth concerning God which is not somehow explicated by truths of our own moral

consciousness?" And in the first chapter of his book he says: "The fact of which I speak is the grand analogy or almost identity that subsists between our moral nature and that of God."

Dr. Channing, affectionately called the Socrates of the New England school of Transcendentalists, in his memorable discourse at the ordination of the Rev. F. A. Farley, in 1828, said: "Whence do we derive our knowledge of the attributes and perfections, which constitute the Supreme Being? I answer, we derive them from our own souls. . . . In our own souls are the elements of the divinity. God then does not sustain a figurative resemblance to man. It is the resemblance of a parent to a child, the likeness of a kindred nature." Emerson, the Plato of the Western world, gave utterance to many like expressions: "If a man is at heart just, then, in so far, is he God." These remarks are soundly scriptural; for it is certainly evident that all virtue and power is of God. "For what maketh thee to differ from another? and what hast thou that thou didst not receive?" (1 Cor. 4:7). "That which may be known of God is made manifest in the lives of the just" (Rom. 1:19). "Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38). "He that hath seen me hath seen the Father" (John 14:9). "The Spirit itself beareth witness with our spirit, that we are the children of God"; and if children, then heirs of His power and of His righteousness (Rom. 8:16).

Rome, the seat of the government of the Cæsars is a name suggestive of marching legions and the conquest of arms. Rome in the time of the Cæsars, like Egypt in the days of the Pharaohs, was the home of the proud, the rapacious, and the warlike. For twenty centuries this name in fiction, song, and poesy, like the name

Cæsar, has spelled worldly pomp and glory. On the other hand, the name Jerusalem suggests the traditions of the Hebrew people, and the power and glory of the spiritual life. In a poetical sense, Jerusalem is the home of the prophet. "It cannot be that a prophet perish out of Jerusalem" (Luke 13: 33). When we contemplate the appalling havoc of the Cæsars on the continent of Europe, the theatre of their unexampled power and glory, and then turn to the spiritual life, we are reminded of the vision of Savonarola, the patriot of Florence, who manifested the power and spirit of Elias.

I saw two crosses [said the prophet of Florence] whereof the one, which rose from the midst of the city of Rome, and reached even to the sky, was black, and it bore the inscription *Crux Iræ Dei* (The Cross of God's Wrath). Immediately upon its appearance, I saw the sky dark with scudding clouds and a tempest of wind; lightning, thunderbolts, hail, fire, and hurtling swords arose, and an immense multitude of men were slain so that only a remnant was left. Thereafter, I saw the sky grow calm and clear, and another cross rose up, from the midst of Jerusalem, not less lofty than the first, but of a splendor so brilliant that it illumined all the world; causing fresh flowers to spring on every side and joy to abound, and it bore the legend, *Crux Misericordiæ Dei* (The Cross of God's Mercy). And forthwith all nations of the earth flocked together to adore and embrace it.

Let us hope that the day is not far distant, when the vision of the patriot of Florence shall be realized in the moral and religious unity of all the nations of the earth. "The fundamental unity of men in the family of God is the one enduring reality." Perhaps the day is not far distant when the religion given to the congregation

of Israel by Moses, and taught and demonstrated in the lives of all the truly great, will be taught as a science in every institution of learning worthy of the name the world over; for it is self-evident, that there can be but one religion, that is founded upon human nature, that teaches the identity of all human souls, and the Law of Human Life; and thus scientifically teaches the Fatherhood of God, and the brotherhood of man; that teaches that "Order is Truth," and that righteousness is righteousness because it is natural and in harmony with divine order; and that "evil is evil because it is unnatural." All hail to the Truth, for it is the unmistakable sign that the kingdom of God is an ever-present Reality.

"Only the Metaphysical, but in nowise the Historical," said Fichte, "makes our salvation." This thought we would state differently: Only the Psychological, but in nowise the Historical, makes our salvation. What makes for salvation, according to the Scriptures, is the perfection of the soul of man. "Wisdom maketh all things new: and in all ages entering into holy souls hath made them friends of God and prophets" (Wisd. of Sol. 7:27; Job 8:6; Luke 1:70; 7:16; Neh. 9:30; Gen. 41:38). This accords with the thought of Spinoza, the famous Jewish philosopher. Spinoza, in a letter to his friend Henry Oldenburg, said: "I say that it is not at all necessary to salvation to know Christ after the flesh; but of that eternal Son of God, the eternal Wisdom, which has manifested itself in all things, and especially in the human mind, and above all in Christ Jesus, we must have a far different opinion."

Religion properly speaking has to do with man's relation to his Creator; and is taught in the Law of God, the Law of Human Life; the Law that is revealed in

the nature of the human soul itself. "We should rather point out to objectors that what is revealed is practical, and not speculative;—that what the Scriptures are concerned with is, not the philosophy of the Human Mind in itself, nor yet the philosophy of the Divine Nature in Itself, but (that which is properly religion), the relation and connection of the two Beings; —what God is to us, what He has done and will do for us—and what we are to be and to do, in regard to Him." The thought just quoted is attributed to Richard Whately, late Archbishop of Dublin, a man famous in his day as a rationalist and logician. (See Whately's *Sermons*, 3d ed., p. 56.)

If men would live worthy of the privileges of life, if they would live in obedience to the Law of Human Life, proclaimed by Moses, restored by Elias, and demonstrated in some measure by all the virtuous, and especially in the life of Jesus Christ, they would not be denied an apprehension of God in consciousness. "If thou wert pure and upright; surely now God would awake for thee, and thy soul would prosper, and be an habitation of righteousness" (Job 8:6). "Ye are the temple of the living God; as God hath said, I will dwell in them; and I will be their God, and they shall be my people" (2 Cor. 6:16). Religion is represented in the fulfillment of the Law. Job did the best he could to live the true life, the spiritual life, the life that is attuned to conscience and reason. "He is a perfect and upright man, one who feareth God, and escheweth evil, and holdeth fast his integrity." But his comforters, it would seem, "say and do not"; they are inclined to discuss religion, rather than to live it: for it is written that, "God's wrath is kindled against them," but Job is accepted. "Him will I accept" (Job 42:7, 8).

"God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness is accepted" (Acts 10: 34, 35).

The Law of Human Life is before us; we must live worthy of it, if we would be accepted, and not treat it as a matter of speculation. "The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do, but do not after their works: for they say and do not" (Matt. 23: 2, 3). For the reasons stated, it is submitted that the Scriptures constitute a Book of the highest conceivable importance.

"This is the Book of the Commandments of God *and the Law that endureth forever:* all they that keep it shall come to Life; but such as leave it shall die. Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayst be illumined. . . . O Israel, happy are we: for things that are pleasing to God are made known unto us. Be of good cheer, my people, the memorial of Israel" (Baruch 4: 1–5).

We believe that it is the consensus of opinion among foremost scientists and philosophers in America and Europe that old forms of religious thought are discredited; in any event, it is the general belief that they are so far discredited "as to have lost the greater part of their efficacy for good, while they still have life enough in them to be a powerful obstacle to the growth of any better opinions." Mr. John Stuart Mill, whom we have quoted at some length in these remarks, affirms that when religious thought is in this condition all thinking and writing that does not tend to the evolution of some faith which philosophic minds can really believe "is of very little value beyond the moment." It therefore follows that if the theory of interpretation laid down

in the twelve chapters of this book does not result in promoting the belief that the Scriptures accord with reason, human experience, and the known truths of science, then it must be admitted that it is destitute of real merit; but on the other hand, if philosophic minds should be convinced that the method of interpretation set forth in this book is approximately sound in principle, it may be assumed that the labors of the author have resulted in a good and righteous purpose; and this, we are constrained to say, is our profoundest hope.

E. V. B.

WASHINGTON, D. C.
January, 1916.

THE LAW OF HUMAN LIFE

CHAPTER I

THE ALLEGORY OF ADAM, EVE, AND THE SERPENT

PHILO JUDÆUS, a Jewish philosopher and Platonist, born about 20 B.C., was the author of elaborate commentaries on the Old Testament Scriptures. He did not believe in a literal interpretation of the Scriptures; but insisted that there is a marked identity between the teachings of Moses and those of Plato; in a word, that they taught the same fundamental truths concerning human nature. In the second chapter of Genesis, it is written that a river went out of Eden to water the garden; and that this river parted and became four rivers: the Pison (the flowing and enlarging stream), the stream that compasseth the whole land of gold, the gold of which is good; the second river, Gihon (the valley of grace, the breast), compasseth the whole land of Ethiopia (the land of heat and passion); and the third river goeth toward the east of Assyria. The name Assyria bears a marked resemblance to the Hebrew word, Assir,

that which should be restrained and held captive. The fourth river, Euphrates, is the river that makes fruitful.

Philo says that this story of the rivers is an allegory descriptive of the four generic virtues: Wisdom, Valor, Temperance, and Justice. Plato speaks of *Reason* as the golden virtue, the virtue of the head, and says that the virtue of reason is Wisdom. This we may call the flowing and enlarging stream, "the gold of this land is good": *Valor*, Plato calls the virtue of the heart; it is the seat of life, of emotion, and feeling in the valley of grace: *Temperance* is the virtue by which the sensuous and carnal appetites are restrained and conquered; it is the river "which goeth towards the east of Assyria; it "compasseth the whole land of heat and desire"; and *Justice* is the fruitful virtue, the all-inclusive virtue, since it represents the poise, the balance, and the perfection of the human soul; it is the great and fruitful river that goes forth to bless (Gen. 15: 18). Philo would have us know that the Almighty River of Life and of Wisdom and of Righteousness that flows out of Eden, the Paradise of God, is that which works perfection in the soul of man. "If a man love righteousness, her labors are Virtues: for she teacheth Wisdom, Courage, Temperance, and Justice: which are such things, as men can have nothing more profitable in their lives" (Wisd. of Sol. 8: 7). The first duty of man is the perfection of his soul, the vineyard of God, to the end that it may bear good fruit, and not a wild variety. "What could have been done more to my vineyard, that I have not done it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes" (Isa. 5: 4).

I

ADAM, EVE, AND THE SERPENT, PRINCIPLES INHERENT IN THE SOUL OF MAN

In the first part of the eighteenth century, Conyers Middleton, D.D., Principal Librarian of the University of Cambridge, England, wrote a letter to Dr. Waterland (Middleton's *Miscellaneous Works*, vol. ii., p. 149) criticizing him for insisting upon a literal interpretation of the Scriptures. Dr. Middleton in his letter of criticism said:

'Tis necessary then, for the satisfaction of our reason, and the quieting of our scruples, to desert the outward letter, and search for the hidden, allegorical sense of the story: I shall not take the trouble of collecting all the fanciful and whimsical solutions of the Rabbins and Fathers; but content myself with proffering one, which appears to me the most probable and rational of them all; viz., that by Adam we are to understand reason or the mind of man; by Eve, the flesh or the outward senses; by the serpent, lust or pleasure: In which allegory we see clearly explained the true cause of man's fall and degeneracy; that as soon as his mind, through the weakness and treachery of the senses, became captivated and seduced by the allurements of lust and pleasure, he was driven by God out of Paradise; that is, lost and forfeited the happiness and prosperity which he had enjoyed in his innocence. All this is intelligible and rational; agreeable not only to common notions and traditions of history but to the constant and established method of God's providence, which has wisely constituted misery, sorrow, and the debasement of our nature, to be the natural and necessary effect of vice and sin.

This interpretation is embraced by several of the ancients; particularly by St. Augustine; who tells us that "the same thing is acted over again in every one of us, as often as we

fall into sin, that was represented by the serpent, the woman, and the man: for there is first," says he, "a suggestion or insinuation; either by a thought or the senses of the body; by which if our inclination is not prevailed with to sin, then is the subtlety of the serpent baffled and banished; but if it is prevailed with, then we yield, as it were to the persuasions of the woman; and when our reason has thus consented to execute what our lust had moved, then is man effectually driven out and expelled from all possession of happiness, as from a paradise."

Now whatever opinion this Father might on other occasions declare, yet at the time of writing the book, whence this passage is taken, he was persuaded that in the history of the creation and the fall of man, we could not avoid absurdities and blasphemy toward God, without giving up the literal meaning, and trusting wholly to an allegorical explanation of it.

If the Scriptures are founded in wisdom, then they must announce principles; and these principles must carry on their face the evidence of their divine origin. The first requisite in the interpretation of the Scriptures is to be able to see beyond their historic veil. Paul would have us know that the interpretation of the Scriptures is allied to prophecy. "He that prophesieth is greater than he that speaketh with tongues, except that he interpret, that the Church [the people of God] may receive edifying" (1 Cor. 14:5). Peter, in a striking epigram, tells us that the Scriptures proclaim principles: "Know this first, that no prophecy of Scripture is of any private interpretation." Jesus insisted that the Pharisees had transgressed and made the Word of God of no effect by their traditions (Matt. 15:3, 6).

If every human soul is builded after the same divine

pattern, the pattern shown Moses on the mount, then it is fair to say, that there is a Law common to all souls. St. Augustine was justified, therefore, in saying that "the same thing is acted over again, in every one of us, as often as we fall into sin, that was represented by the serpent, the woman, and the man." Principles have no anniversary; they are above time and place. He speaks with authority who announces and demonstrates principles; for what he says is forever true: "Heaven and earth shall pass away, but my words shall not pass away."

"I firmly believe," says William Ellery Channing, "that the only truth which is to do men lasting good is that which relates to the soul, which carries them into its depths, which reveals to them its powers and the purposes of its creation. The progress of society is retarded by nothing more, than by the low views which its leaders are accustomed to take of human nature." Men do not realize the dignity of human nature. It is no exaggeration to say that even intelligent men as the world judges them have no fixed or certain conception of human nature.

In the present state of society, men have no just respect for themselves; and as a consequence, no just respect for others, because of their ignorance concerning the nature of man. Men do not think, much less meditate, on the deep things of human life. Ministers and teachers of religion talk of the Fatherhood of God, and the brotherhood of man without ever stating a single well-defined principle in support of what they say. Their discourses are often founded upon some abstract metaphysical idea, entirely divorced from human nature.

If it be true that Adam is mind; and that man is

man because of his mentality; and that Eve represents the heart, the seat of the emotions and the affections; and the serpent the lower or animal principle of the soul, then it is submitted, that we have a fixed and certain basis for believing in the Fatherhood of God, and the brotherhood of man. All human souls are alike in their essential nature, and have One Creator. "Have we not all One Father. Hath not One God created us all?" (Mal. 2 : 10). The office of the mind is to govern; but there is an old adage that suggests much: "All head a tyrant, all heart a fool." A righteous heart is the natural ally of a just mind as the Scriptures teach, and the poets have sung.

> Man for the field, and woman for the hearth;
> Man for the sword, and for the needle she:
> Man with the head, and woman with the heart:
> Man to command, and woman to obey;
> All else is confusion.
>
> TENNYSON: *The Princess.*

Ancient Wisdom says that there is One Mind that predisposes all things. The Scriptures teach this from first to last. Emerson in his essay on *History*, says: "There is one mind common to all men. Every man is an inlet to the same and to all of the same." Man is man because of his mentality. A pure mind is the image and glory of God. "The lot [the capacity of choice] is cast into the lap [of man]; but the whole disposing thereof is of the Lord" (Prov. 16: 33). "Not by virtue of material strength and political power shall ye prevail, but by My Spirit, saith the Lord" (Zech. 4: 6; Job 33: 4; Wisdom 15: 11). Peter says that they

who have "escaped the corruptions of the world are partakers of the divine nature."

Man has an animal body: "And the Lord God formed the body of man out of the dust of the earth" (Gen. 2: 7); but within the body of man is a living soul. "And the Lord God took the Man [Adam, reason] and put him into the Garden of Eden [the human soul] to dress it and to keep it. And the Lord God commanded Man, saying, Of every tree of the garden thou mayst freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The Lord is here represented as saying that man may feed upon any and all knowledge, no matter upon what tree it grows, except the tree of the knowledge of good and evil. The Lord God only inhibits knowledge from one source. Where is this tree of death situate in the Garden of Eden, the garden of Wisdom, "the garden of righteousness" (Enoch 32: 3, 6). What is this inhibited tree? It is the lower principle of the human soul. What is the fruit of this tree? It is "the works of the flesh" (Gal. 5: 19–21). To eat of the tree of the knowledge of good and evil is to live the sensuous life; to eat of the fruit of "the tree of Life in the midst of the garden" is to live a life of virtue. Man is to look to God for knowledge, and not take counsel of his carnal nature. "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain portion every day, that I may prove them, whether they will walk in my Law or no" (Ex. 16: 4).

In the day that man takes counsel of his carnal appetites, he abandons God, the source of truth, life, and wisdom, and unites himself to that principle that counsels death. He who is led and urged on by the wiles

of his lower nature is the victim of envy, hate, lust, hypocrisy, falsehood, greed, revenge, malice, and murder, the seed of Satan. Mind pure and holy is the image and glory of God; but when dethroned it is the fallen king of Tyrus. "Thou hast been in Eden the garden of God; every precious stone was thy covering; thou wast upon the mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy way from the day that thou wast created, till iniquity was found in thee. Thou hast sinned; therefore, I will cast thee as profane out of the mountain of God" (Ezek. 28: 12–16).

A righteous human soul is "the garden of God"; and a sinful one resembles "a spacious garden full of flowering weeds." Tennyson, in a paraphrase on his poem, *The Palace of Art*, said:

> I send you here a sort of allegory—of a soul,
> A sinful soul, possessed of many gifts,
> A spacious garden full of flowering weeds,
> A glorious devil, large in heart and brain,
> That did love beauty only—beauty seen
> In all varieties of mould and mind.

Adam, faithful in the garden of God, is the master of all he surveys; he is admitted to the secrets of heaven; he walks in the midst of the stones of fire; he is above all carnal things, upon the holy mountain of God. The high and holy office of Adam is the perfection of the soul, the Garden of Eden, the paradise of God; he is put into the garden "to dress it and to keep it." But when Adam abandons his high and holy office and throws himself down to the plane of animalism, then is Adam fallen, then is the soul abandoned, then is man

driven out of the Garden of Eden, then is paradise lost.

The Lord God in the infinitude of His wisdom and mercy would ransom and save from death His fallen children. He would have them in his holy mountain amidst the stones of fire; and to this end His Holy Spirit like a flaming sword turns in every direction that it may point "the way of the tree of Life." Virtue abides in paradise. A virtuous human soul is the paradise of God, the Garden of Eden. "Do you not know that your body is the temple of the living God?" The Almighty river that "goes out of Eden to water the garden"; and becomes four rivers of virtue, bears abundant fruit. "Wisdom maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets" (Wisd. of Sol. 7:27).

The allegory under consideration brings before the mind's eye the profoundest truths of human nature; it presents them scientifically, and with a brevity unexampled in literature; ideas that ordinarily would fill volumes are abridged into a few sentences. The soul of man is first presented to us with its principles in their right order. Adam exercises dominion; he gives names to the animal creation; and Eve, the representative of the heart, is his helpmeet, his ally. A virtuous heart is forever the ally of reason.

But in the next scene, we view the soul in a state of chaos. The Garden of Eden is desecrated; Eve is debauched, and Adam is fallen. "And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and Eve hid themselves from the presence of the Lord." When the voice of God, the Holy Spirit, walks in His garden, and finds it desecrated, then is there fear and terror.

O, Conscience, into what abyss of fears
And horrors hast thou driven me! Out of which
I find no way; from deep to deeper plunged.
MILTON.

Adam and Eve desire above all to hear the Divine Voice as long as they are faithful. Into every righteous soul there comes an inspiration, a joy, a calm that makes all earthly things seem poor and cheap indeed. "If our hearts [our conscience] condemn us not, then have we peace with God."

I feel within me
A peace above all earthly dignities—
A still and quiet conscience.
Henry VIII.

"And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And He said, Who told thee that thou wast naked?" It is conscience; it is the Holy Spirit within us, that tells us we are naked, and helpless, and deserted. When the mind and heart are corrupted, man is in need of fig leaves. It is the Holy Spirit that tells Adam and Eve they have sacrificed paradise. "Who told thee that thou wast naked?" This recalls a statement in an interesting little book by Caroline E. Stephen: *Quaker Strongholds:* "Yes, I have been conscious of a power within making manifest to me my sins and errors, and I have indeed experienced its healing and emancipating power as well as its fiery purgings and bitter condemnations. That which has shown me my fault has healed me; the Light has led and is leading me out of the abyss, nearer and

nearer to its own Eternal Source; and I know that, in so far as I am obedient to It, I am safe."

> Innocence, that as a veil
> Had shadowed them from knowing ill, was gone,
> Just confidence, and native righteousness,
> And honour from above them, naked, left
> To guilty shame.
>
> MILTON: *Paradise Lost.*

The idea that a pure mind is the image and likeness of God, and that the Spirit of God acts directly upon the human Mind and Heart, and that It is paternal is an essential and central thought of religion. This is the most glorious and edifying thought that the mind of man can contemplate. Religion is founded upon the idea that there is a Spiritual kingdom that transcends the animal kingdom of the world, and that a just and upright human soul is related to this holy kingdom, and is a conscious organ of the Holy Spirit. He who is in this kingdom is "in Eden the Garden of God"; in a virtuous soul; and such a one is said to be on the mountain of God walking up and down "in the midst of the stones of fire." This world is animal. "A friend of the world is the enemy of God," says James. "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight." Adam and Eve, the mind and the heart, when faithful to God, are related to His kingdom and are in paradise; but when they are seduced by the wiles of the serpent, the representative of the carnal and animal world, then they are of the world, and are at enmity with God. "And the Lord God formed the body of man out of the dust of the earth" (Gen. 2:7). The earth is animal and serpentine. Man has an animal body; and the

lower principle of the human soul relates man to the world; but the mind of man is spiritual, and it relates him to a kingdom that transcends the animal kingdom. A pure mind is the image and glory of God.

The idea that the lower principle of the human soul relates man to the sensuous animal world is taught in mythology, in Greek philosophy; and it was also taught in a vague way by the Schoolmen in the Middle Ages. Renn D. Hampden in his Bampton Lectures, 1832, on *The Scholastic Philosophy* (See Lecture 6), said: "Grace [The Spirit of God in the soul of man], was the Virtue of Conquest,—that by which the fuel [fomes] of Concupiscence—the lust of the flesh—was subdued and quenched. For this was the earthly principle,—that which turned away the soul from God; the direct contrary, therefore, to the principle of Grace, by which the soul is turned to God. . . . Hence, the rigid rule of a life of celibacy was established, as the perfection of morality." This we may call Dr. Hampden's summing up of the doctrine of the Schoolmen—denominated "Original sin."

Adam when told of his disloyalty, lays the blame on the woman, on a debauched heart. "And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." This is the ever recurring doctrine of ancient wisdom. Evil has its origin in the lower principle of the human soul, represented in the Scriptures by several symbols; Egypt, the goat, the serpent, the flesh, and the earth. All the iniquities of man are laid upon the head of the goat. Falsehood, hypocrisy, lust, greed, envy, malice, revenge, and murder are the seed of Satan; they make manifest the traits of animalism that still adhere in the souls of unregenerate men.

These traits represent the animals, that Hercules, the Greek Jesus, utterly destroyed before he was banqueted by the gods upon Mount Ida.

The curse of God is laid upon the serpent. "Thou art cursed, upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." The animal nature of man has its day, but it is doomed. "The flesh warreth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other" (Gal. 5: 17). All glory and honor to the Lord God of Israel; for he promises an heavenly victory to Adam; but let us see how this glorious victory is to be accomplished.

"And I will put enmity between thee [the serpent], and the woman, and between thy seed and her seed; thy seed shall bruise her head and she shall set her heel upon thee" (Gen. 3: 15). "The dragon shalt thou trample under foot." "The head of the woman is the Man," Adam, Reason (1 Cor. 11: 3). When the woman—the affections of the heart—are debauched, then is reason bruised, baffled, and confounded by the seed of the serpent; then is the house divided against itself, then is Adam the victim of heresy and of superstition, then is man importuned to go in every direction except the right one, then is man fallen, then is the curse of heaven upon him.

Honor and glory to God, for he has planned the way of salvation. In the evolution of the soul of man, enmity springs up between the seed of the woman, the affections of the heart, and the seed of Satan. This enmity, this hatred of evil, that springs up in the human heart makes the affections the ally of reason. When the affections are allied with right reason, then does the Lord God walk in the Garden of Eden, then is His voice heard, not with fear, but with inexpressible joy, then

is Adam in paradise, then is the king of Tyrus risen, then is the serpent conquered, then does the woman put her heel upon him. "The Lord doth put a difference between the Egyptians and the Israelites" (Ex. 11:7).

This brief yet singularly inclusive allegory, puts before us the principles inherent in the human soul first in their right order. Adam in paradise is the image of his Creator; he has dominion over the animal world; he gives names to all living creatures. Plato tells us that wisdom gives names to things according to their innermost essence; and that when the character of a thing is changed, then it is to be given a new name to correspond with its new character. In a word, that a fixed analogy exists between the name of a thing and the thing itself; and that language, therefore, is not arbitrary in its origin, but is in harmony with the divine order. "Have regard to thy name, thy character; for that shall continue with thee above a thousand great treasures of gold" (Jesus Son of Sir. 41:12).

The great are they who cultivate the virtues, who seek perfection of character. They who have overcome the temptations of the animal world and are related to the Kingdom of God, are given new names. "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it" (Rev. 2:17). Character is hidden, it is in the depths of the soul; it feeds upon the manna of heaven, the highest knowledge, and it is like a pure white stone, that endures forever, and no man knows what it is like, except him "that receiveth it." "The inner man," says Paul, "is renewed from day to day." This is the law of evolution. Charles Darwin

made a like remark, when he said: "Evolution proceeds by numerous, successive, and slight modifications."

In the Scriptures, we read of many whose names were changed; their names were changed because they had passed "from character to character," and because they had attained to a high degree of perfection, and were related to the Kingdom of God. Abram, when he had overcome the world, is named Abraham, the father of nations, the father of mankind; Sara, when she triumphs over the serpent, and puts her heel upon him, is called Sarah, the princess, the righteous mother. Joseph, the Master, who "ruled over all the land of Egypt," was named (Gen. 41:45) *the prince of life.* Jacob, when he had wrestled on the side of virtue and won, is surnamed Israel, *he who hath prevailed with God.* Jesus is called Christ, *the divine Word;* and Peter is given a new name by Jesus, Simon Bar-jona, *the son of the dove, the son of the Spirit.* He who is related to the Kingdom of God is a conscious organ of the Holy Spirit, and is capable of giving names to creatures and things according to their innermost nature. They who are related to the spiritual kingdom affirm the truth; for they are attuned to the truth. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Every one that loves the truth knows that I speak it.

The preceding are the names of some who were drawn out of the water, who were born of water and of the Spirit. They are those upon whom the Holy Spirit descended, symbolized by the dove; like Peter, they are the sons of the dove, the sons of God; they are "teachers come from God"; they "bear witness unto the truth." They are the "blessed." They love

righteousness, and hate wickedness; they are those whom God hath anointed with the oil of gladness above their fellows (Ps. 45:7). They represent the faith of knowledge, as distinguished from the faith of conjecture. Their faith in God is as firm as the eternal stone, the symbol of true faith.

Jesus asked his disciples, saying, "Whom do men say that I the son of man am? And they said, Some say that thou art John the Baptist: some Elias; and others Jeremias, or one of the prophets. He said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter [the white stone, the symbol of character and of faith], and upon this stone I build my church [the fraternity of the just]; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:14–19).

The Church, the fraternity of the just, represented by Jesus Christ, and all the righteous, is founded upon character and faith. Man has as much faith in God as he has character, and as much character as faith; so, in essence, faith and character are one and inseparable, and are represented by the white stone that endureth forever; and "hell shall not prevail against it." The just make manifest the power and Spirit of God. "That which may be known of God is made manifest in the lives of the just" (Rom. 1:19). Jesus said unto

Philip, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father" (John 14:9). "Holy men of God speak as they are moved by the Holy Ghost" (2 Peter 1:21). "God hath spoken by the mouth of His holy prophets, which have been since the world began" (Luke 1:70). "Wisdom in all ages entering into holy souls hath made them friends of God, and prophets," (Wisd. of Sol. 7:27). The just are the organs of truth; they who are disregardful of the truth are bound in heaven and earth, and they who are faithful to it are free in heaven and earth. "Know the truth, and the truth shall make you free" (John 8:32).

The Universal Reason, the Holy Ghost, the Comforter, the Spirit of Truth, the Divine Word, when it possesses the soul of man, speaks the truth in any presence. "O Nebuchadnezzar, we are not careful to answer thee in this matter . . . Be it known unto thee, O king, that we will not serve thy gods, nor worship thy golden image which thou hast set up. Then was Nebuchadnezzar full of fury" (Dan. 3:16–19). When the disciples of Jesus were brought before the Sanhedrin, they proclaimed themselves the organs of the Holy Ghost. "Then Peter and the other apostles answered and said, We ought to obey God rather than man." They spoke as they did because they were the organs of "the Holy Ghost, whom God hath given to them that obey him" (Acts 5:29, 32). Gamaliel, a famous doctor of the Law, cautioned those of the Sanhedrin, and said: "If this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it" (Acts 5:38, 39). Socrates said to the judges who decreed his death: "Men of Athens, I honor and love you, but I must obey God rather than you."

Socrates bade Alcibiades to wait for a teacher who would direct his prayer. "When will that time come," asks Alcibiades, "and who shall be my teacher?" "It is one who careth for thee," replied the philosopher, "and he shall remove the mist which now envelops your mind, that ye may discern what is good and what is evil" (Plato's *Alcibiades*, part ii.). "I perceive," says Peter, "that God is no respecter of persons; but in every nation, he that feareth God, and worketh righteousness, is accepted" (Acts 10: 34).

In the allegory of Adam, Eve, and the serpent, the principles of the human soul are first shown in their right order. Adam is at the summit of the temple exercising the dominion given of God over all below him; and Eve is his helpmeet and faithful ally; and thus the soul stands in a right relation to the Kingdom of God, and is responsive to the will of heaven; and Adam and Eve are in paradise; but in the next scene, the serpent has gained the ascendancy, Eve is debauched and Adam is fallen. Paradise is lost, and anarchy, confusion, fear, and death reign. When the divine order within the soul is inverted, it ceases to be the organ of truth. The fallen Adam, the sensual man, the animal man, sacrifices his birthright for pottage, he sacrifices all for the gratification of his carnal desires; he lives on that plane of consciousness designated by the sign Scorpio (Hosea 13: 13); and his horror and fear of death is measured by his wickedness.

> 'Tis too horrible;
> The weariest and most loathed earthly life
> Which age, ache, penury, and imprisonment
> Can lay on nature, is a paradise
> To what we fear of death.
>
> *Measure for Measure*, 3: 1.

When Moses, the master and servant of God, went down into Egypt to lead the children of Israel out of the bondage of carnality, his soul was upright before God; it was the organ of the Holy Spirit. God speaks through Moses (Luke 1:70). "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go" (Ex. 5:1, 2). When the lower principle of the soul is in the ascendancy, then is man unregenerate; then is he in bondage; then is he the victim of envy, hypocrisy, superstition, heresy, conceit, falsehood, malice, greed, lust, and revenge; then is he led by these several devils in every direction except the right one; then does he seek to exploit others; then does he blaspheme and deny that God is. "Who is the Lord that I should obey his voice?" The carnally minded are incapable of perceiving truth except in its most outward form. Emerson in his tribute to Theodore Parker said: "The opinions of men are organic." Men do what they do because they are inwardly what they are. The soul of man is the organ of truth to the extent that it is conformed to the divine order. All things are destined to conform to the divine order. "Elias must first come . . . and restore all things" (Matt. 17:10, 11). "Why do you not understand my speech? even because ye cannot hear my word" (John 8:43). The soul must be attuned to truth if it would hear it. How much there is in the animal world that tends to the disfiguration of the soul of man; and what infinite beauty there is in the Kingdom of God that points the way of its transfiguration!

II

CAIN, ABEL, AND SETH, THE SONS OF ADAM AND EVE

In the fourth chapter of Genesis, the allegory of Adam and Eve introduces new features; we are now to contemplate some very exact statements concerning human nature, and the mode and manner of the soul's evolution. In this chapter Adam and Eve are represented as two individuals, as man and wife.

"And Adam knew Eve his wife, and she conceived, and bear Cain, and said, I have gotten a man from the Lord." Eve's thought we would express thus: I have gotten from the Lord a potential man. It appears that the names: Cain, Abel, and Seth describe three states of human consciousness, the lower, the intermediary, and the higher. Mankind upon the earth, at any and all times, may be divided into three classes, represented by Cain, Abel, and Seth. Man in his evolution is first a Cain, then an Abel, and lastly a Seth.

Cain is the first-born in time; he is the primitive man; he represents man at his nadir. He stands at the foot of the ladder, which he can ascend only by righteous endeavor. "If thou doest well, shalt thou not be accepted?" (Gen. 4:7). The mind is the man; it is from God. "I have gotten a man from the Lord." The body is animal; it is of the earth. The soul is the intermediary and containing. "The soul makes the body as the snail makes its shell," said Charles Kingsley.

> For, of the soul, the body form doth take,
> For the soul is form, and doth the body make.
>
> SPENSER: *An Hymne in Honour of Beautie.*

The soul which has never perceived the truth, says Plato, cannot pass into the human form, and that, nothing is more akin to wisdom than truth. Cain partakes of the human; but he is more animal than human. His soul is not upright before God; it is not conformed to the divine order. Thomas Carlyle, when commenting on the nature of truth, said: "Order is Truth,—each thing standing on the basis that belongs to it: Order and Falsehood cannot subsist together"; and again he says: "Man is the son of Order, not of Disorder; his mission is Order." "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37).

Cain was carnal and sensual. "Cain was a tiller of the earth." The earth is animal and serpentine. Cain worships Mammon, the god of the world; his offering is "the fruit of the ground." Unto Cain and his offering the Lord had no respect; and Cain was very wroth, and his countenance fell. This is the attitude of Cain and of every Cain; he is jealous, malignant, conceited, and tyrannous. The Lord is patient and long-suffering with his animalized and ignorant children; but they who know the right and yet persist in doing evil, are destined to swift and dreadful punishment. The appalling afflictions that fell so thick and fast upon the Israelites were occasioned by the fact that they knew better than they did. There is an unerring wisdom that suffers no wrong to go unpunished and no virtue unrewarded; this all-knowing presence "tempers the wind to the shorn lamb"; it apportions the punishment according to the knowledge of the delinquent (Luke 12:47, 48).

"And the Lord said unto Cain, Why art thou wroth?

And why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. Your carnal nature is subject unto you, and you shall exercise dominion over it." Cain did not know the exceeding sinfulness of sin, therefore, "sin lieth at the door." Cain is carnal, sinful; he lives on the plane that originates sin; on the plane designated by the sign Scorpio (Hosea 13:13). He is the victim of his carnal desires; his animal nature is superior to his will. The Mind is the Man; the Lord of heaven and earth lays an injunction on the Mind of Cain. "Your carnal nature is subject unto you, and you shall exercise dominion over it" (Gen. 4:7).

Cain had a younger brother Abel. "And Abel was a keeper of sheep." According to the symbolism of the Scriptures, a keeper of sheep is one who is faithful to reason, who is employed in the cultivation of the virtues. Abel's offering to the Lord was the firstlings of his flock. "And the Lord had respect unto Abel and his offering." Abel's heart was right; he did the best he could; therefore, the Lord had respect for Abel and his offering. If we would receive the blessing of heaven, we must live worthy of it; we must cultivate the human. The blessing of heaven is bestowed upon the human, and not upon the animal nature of man. "Hold fast to the man, and awe the beast," says Emerson. Cain is wroth because the blessing of heaven is given to Abel. "And Cain talked to Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him."

In the Scriptures elevations are suggestive of character. Moses received the Law in the mount; Jesus delivered his great sermon in the mount. Fields,

valleys, and plains are referred to as the habitat of the warlike, the sensual, and the degenerate. Cain made his subtle and murderous attack upon his brother, "when they were in the field." The densely populated Egypt from the remotest antiquity was the Valley of the Nile; the luxurious, the sensuous, the warlike, the proud, the vain, the conceited, the tyrannous who lived in the valley represent the spirit of the animal world; they are said to have been given to animal worship in the days of Moses. In the Scriptures, the Egyptians represent the Gentile state of consciousness, the state represented by Cain. The Scriptures are replete with an heaven-born psychology.

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And the Lord said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground." The voice that crieth unto the Lord from the ground is the voice of God in the soul of Cain. Cain's soul is clothed with an earthly garment; and in the earthly body of Cain the voice of God crieth unceasingly. Cain is a liar, and a murderer; and the curse of God is upon him; just as the curse of God is upon every liar, hypocrite, and seducer of virtue. "And Cain said unto the Lord, My punishment is greater than I can bear. Behold thou hast driven me out this day." I shall be a fugitive and a vagabond, and everybody shall seek to slay me. The Spirit of God in the soul of man, sometimes called conscience, and again moral reason, suffers no man to find rest and peace until his soul is conformed to the divine order. "The moral order of the universe," said Fichte, "is itself God: we need no other, and can comprehend no other."

Trust me, no torture which the poets fein,
Can match the fierce, unutterable pain
He feels, who, night and day, devoid of rest,
Carries his own accuser in his breast.

JUVENAL.

All mankind are brothers; all human souls are made after the same divine pattern. "Have we not One Father? Has not One God created us all?" (Mal. 2: 10). Every exploiter of his brother is a Cain. Every one who loves money, power, and fame more than he loves his brother is a Cain. Every one who hoards the things of the world beyond his reasonable needs is a Cain. Every one who accumulates by imposing unjust burdens upon others is a Cain. Every cheat is a Cain. Every liar and hypocrite is a Cain. Every seducer of virtue is a Cain. "Am I my brother's keeper?" The curse of heaven is upon him who deliberately wrongs his brother; and the day will come when the exploiter will say in his heart: My punishment is greater than I can bear. I am a vagabond, I am a fugitive, and everybody seeks to slay me. "Conscience doth make cowards of us all." "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

"Whosoever slayeth Cain, vengeance shall be taken on him sevenfold." Whosoever slayeth his own Cain, whosoever conquers his own animal nature must necessarily suffer; and he must suffer as all have suffered who have overcome the world. "He that hath suffered in the flesh [and is dead to the spirit of the world] hath ceased from sin" (1 Peter 4: 1). Man, would he attain to the spiritual kingdom, must die to the animal; he must sacrifice the "firstlings of his flock"; he must

experience the whole agony; he must go to the promised land by the way of the wilderness (Deut. 8:2, 3); he must drink of the cup that Jesus drank of (Matt. 20:22, 23); vengeance shall be taken on him sevenfold.

"And the Lord set a mark upon Cain, lest any finding him should slay him." This is a declaration, it would seem, that no soul is to be blotted out. God sets a mark upon every soul; it is His. It is not to be destroyed. "Behold, all souls are Mine" (Ezek. 18:4); "But Thou sparest all; for they are Thine, O Lord, Thou lover of souls" (Wisd. of Sol. 11:26). "It is not the will of God that any should perish, but that all should come to repentance" (2 Peter 3:9). Every human soul was, or is a Cain; therefore, every Cain has an equal right to live. First, the child of flesh, the unreasoning sensualist, then the child of reason, the child of promise: first the Gentile, then the Israelite. Every Cain is "our kinsman according to the flesh" (Rom. 9:3). Paul tells Titus, To speak evil of no man; for we ourselves were sometimes disobedient and given to lust, and pleasure, and malice, and envy (Titus 3:2, 3).

> Forbear to judge, for we are sinners all!
> Close up his eyes, and draw the curtain close,
> And let us all to meditation.
>
> *Henry VI.*, 3:3.

"And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." Eden is another name for Wisdom. Wisdom is higher than knowledge. Our knowledge is what we certainly know. Wisdom is that illumination and purity of Mind by which we see and know; it is the Light of Heaven in the soul of man; it comes as the reward of

virtue. "He that doeth the truth cometh to the Light." Every just and upright soul is a Garden of Eden, "a garden of righteousness" (Enoch 32: 3, 6). When this garden is harmonious and peaceful, then does God walk in it in the cool of the day (Gen. 3: 8). "That which may be known of God is made manifest in the lives of the just" (Rom. 1: 19).

"Nod" means discord, unrest, mental anguish. Every evil-doer, every one who knowingly violates the duties and privileges of life goes out from the presence of the Lord; he departs from wisdom and from rest and peace, and dwells in discord in the land of Nod. "I shall be a fugitive and a vagabond in the earth," said Cain. Every one who ignores principles, every one who lives in disregard of the moral law, the Law of Human Life, and thus seeks to escape the responsibilities of life is a fugitive and a vagabond on the earth. "Evil is evil because it is unnatural." Order is Truth. No rational being can offend against the divine order and escape punishment. Truth is the Law of Reason. God's name, God's character is made manifest in reason and justice. "He will not pardon your transgression for My Name is in him" (Ex. 23: 21). God's Name is in the heart of every just person; the just know God because they partake of His name, of His nature. "I am the Lord that do work love, justice, and righteousness; for in these things I delight, sayeth the Lord (Jer. 9: 24).

The divine principle of apportioning punishment according to the knowledge of the offender is illustrated in a striking and singular way in the genealogy of Cain. Lamech, it would seem, is the seventh generation from Adam. From Adam to the children of Lamech are the seven ascending degrees of the natural man. If

this be true, then Lamech is the highest type of the natural man. Lamech tells his wives that if he should slay a man, a young man to his own hurt, as did his ancestor Cain, that his punishment would be seventy and sevenfold (Gen. 4:24). He who hurts another, hurts himself; and the hurt that he does himself is measured by his knowledge. The higher man rises in the scale of intelligence, the severer the punishment for every infraction of heaven's Law. Symbols and allegories are necessarily used to express knowledge of a psychological and subjective nature.

According to the symbolism of the Scriptures, the people of Egypt represent the spirit of the world. The habitat of Cain is the valley of the Nile, the land of luxury, of pomp, and of official station. Cain delights in sumptuous living, in carnal pleasures, in gorgeous surroundings, and in worldly power. This prince of terror, and of war, has ruled the world in all the past, as the armies and the navies, and the statuary upon the boulevards and esplanades in every capital the world over so abundantly testify. The great military or naval chief who has aided in putting to death thousands of human beings is still the popular hero; he is still preferred by the great mass of mankind. The men of war were consumed in the wilderness, "because they obeyed not the voice of the Lord" (Joshua 5:6). "We know that the whole world lieth in wickedness"; and that we still live "in an evil and adulterous generation that seeketh after a sign." Cain, Abel, and Seth represented three states of consciousness, the lower, the intermediary, and the higher, corresponding to Egypt, the desert, and the promised land.

Abel is the representative of the intermediary state of man; he represents a much smaller number of the

people of the world than does Cain. He is possessed of a kind and tender heart; he is more controlled by his affections and intuitions than by reason; he finds great pleasure in the performance of useful and kindly offices; he hates cruelty and gross sensuality. Abel knows enough to know that he should cultivate virtue, and that he should live in obedience to reason; he is "a keeper of sheep"; he is superior to the Gentile state, the Egyptian state, represented by Cain. "Every shepherd is an abomination to the Egyptians" (Gen. 46:34). Cain is the first born in time; Abel is the last born in time, but the first-born of God; he is the first born of God because he cultivates virtue, and seeks to act in obedience to reason. Cain is a Gentile. Abel is an Israelite.

"Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths" (Lev. 23:42). The Israelites, when in the wilderness dwelt in booths; they had no fixed abode. The Lord found Jacob in a desert land; He led him about; He instructed him; He kept him as the apple of His eye (Deut. 32:10). The desert life is symbolic; it represents a period of discipline; man is made perfect by suffering (Deut. 8:2, 3). "Israelites shall dwell in booths seven days." Seven days is a figure of speech which represents the whole period of man's discipline and chastening; it represents the period of his reformation. According to the symbolism of the Scriptures, man is disciplined and made perfect in the wilderness. He is made perfect by suffering. None are fit to enter the promised land until they have abandoned Egypt, and passed by the way of the Red Sea, and been baptized in the cloud and in the sea (1 Cor.

10:2), and have experienced the baptism with fire in the wilderness. "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God" (John 3:5).

It is written that Lamech had two wives: Adah, whose name means ornament, and Zillah, shade or shadow. A pure heart is a sacred ornament. "Man, an holy mind, is the image and glory of God; but the woman, a pure heart, is the glory of the man" (1 Cor. 11:7). "And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle; and his brother's name was Jubal; he was the father of such as handle the harp and the organ." It would seem that the children of Adah are the children of reason and virtue, the children of the head and heart. The true office of music is to calm and harmonize the feelings and affections. "Such as have cattle" are shepherds; they are the friends and teachers of virtue, as are the shepherds of sheep. Joseph tells his brethren what to say to Pharaoh. When Pharaoh shall say, "What is your vocation? Ye shall say, Thy servants' trade hath been about cattle from our youth even until now. . . . For every shepherd is an abomination unto the Egyptians" (Gen. 46:33, 34).

"And Zillah bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah." Tubalcain was the producer of weapons as his name implies; and his sister's name spells pleasure. The children of Zillah represent the lower principles of the human soul; they are the children of the flesh (Rom. 9:8). What marvelous lessons in psychology were taught by the wise men of old!

Cain's wife bare Enoch, "and he builded a city, and called the name of the city after the name of his son,

Enoch." By this we understand, that Cain's son, Enoch, was faithful to virtue, that he builded an abiding city; and that his name, his character, was manifest in the life of his son Enoch. Plato tells us that wisdom gives names to persons and things according to their respective natures; and that there is an analogy between a name and its object. It would seem, therefore, that the name of the city that Enoch builded was analogous to the name of his son. The name Enoch suggests discipline and obedience. He who would build an abiding city, and have it made manifest in the lives and names of his descendants, must suffer a severe discipline; he must learn obedience by the things which he suffers (Heb. 5:8).

"And Adam knew his wife again; and she bare a son, and called his name Seth: For God said she, hath appointed me another seed instead of Abel, whom Cain slew." Seth is the representative of the third and rarest class of mankind. The children of Seth are the children of reason; they are the elect of God; they are those that "call upon the name of the Lord" (Gen. 4:26). The story of Cain, Abel, and Seth is the story of the evolution of the human soul. "God hath appointed me another seed." First the carnal seed, then the seed of affection, and lastly the seed of reason. First the blade, then the ear, after that the full corn in the ear (Mark 4:28). The seed of Eve, the sons of Eve, represent the sojourn of the soul of man on earth, this sojourn is often spoken of in the Scriptures as three days. "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected" (Luke 13:32).

The name Seth means substitution. "God hath appointed me another seed instead of Abel, whom Cain

slew." In the orderly evolution of the human soul, reason supplants the heart, the affections, in its government; the effeminate gives place to the rule of the masculine. Paul explains the idea now under consideration in his letter to the Corinthians (1 Cor. 11:7–11): "Man is the image and glory of God: but the woman is the glory of the man. . . . Neither was the man created for the woman; but the woman for the man. . . . Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord." This singular language we would interpret as follows: An holy and chaste mind is the image and glory of God; but a pure and virtuous heart is the glory of the man. Neither was the man created to be governed of his emotions and affections; but they were created to be governed of the Man. Neither is an holy mind without a pure heart, neither is a virtuous heart without a just mind, before God.

"And to Seth was born a son; and he called his name Enos: then began men to call upon the name of the Lord." The son of Man, the mentality of man, must be lifted up as Moses lifted up the serpent in the wilderness. The regnant is above; the subservient is below; reason is the governing principle of the human soul; and the virtue of reason is wisdom. The human soul can alone become the organ of wisdom through virtue, through purity. The name Enos means man, mentality. First the children of the flesh, then the children of feeling and affection; and lastly the children of mentality, the children of reason. The children of Seth are they who "call upon the name of the Lord." "Ye shall call upon me, ye shall pray unto me, and I will hearken unto you" (Jer. 29:12). "If thou wert pure and upright; surely now God would awake for

thee, and make the habitation of thy righteousness [the soul] prosperous. Though thy beginning was small, yet thy latter end should greatly increase" [Job 8:6, 7]. The children of Seth are the children of the head. "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou hearken to the commandments of the Lord thy God" (Deut. 28:13). "The ancient and honourable is the head" (Isa. 9:15). "Man is the image and glory of God; but the woman is the glory of the man," says Paul. An holy and chaste mind is the image and glory of God; but a pure, virtuous, and affectionate heart is the glory of the Man.

Man is first governed of his carnal desires; then he is governed of his heart, of his emotions and affections; and lastly he is governed of reason and of wisdom. In the world are many shrewd and sapient men; they live by their wits; and they generally hold the most lucrative and influential positions in the Church and the State. They often attain to wealth and to power by their wiles and subtleties; they believe themselves wise beyond others; and the great mass of mankind accede to this erroneous opinion. Their minds and hearts are wedded to the things of the world; they love money, power, luxury, and station; and they brook no opposition to their opinions whether religious or secular. They are the children of the bondwoman; they are Ishmaelites, Gentiles; their hands are raised against their brothers; they are the exploiters of men; they are the representatives of bastard reason; they are the last to cast out the bondwoman and her son, they represent the spirit of the world. They are the last to enter into the Kingdom of God, the kingdom of righteousness because of their wiles and conceits. The

publicans and harlots attain to the Kingdom of God before these exploiters (Matt. 21:31).

The wily, the conceited, the subtle very often assume to be instructors in religion; they assume to know something of spiritual things. They who love the world; they who live the carnal life do not understand the word of God. The conceited and worldly wise have sought to devise ways and means whereby man may pass to the promised land by other ways than by the way of the Red Sea and Sinai. All who teach that there are other ways to the promised land, than by the way of the wilderness, are the teachers of heresies. Man must go to the promised land by the way of the desert; he must suffer; he must sacrifice his animals; he must overcome his animal nature, if he would be born into that kingdom which transcends the animal kingdom of the world. "Salvation is of the Jews" (John 4:22). Salvation is of them who have passed by the way of the wilderness; salvation is of them who live above the spirit of the sensuous animal world.

The children of Seth are they who have passed by the way of the desert; they are those who have "dwelt in booths for seven days" (Lev. 23:42); they are those who have cast out the bondwoman and her son; they are the children of the divine Sarah, the free woman. They who attain to the Kingdom of God, the kingdom that transcends the animal kingdom of the world, are those who have abandoned the spirit of the world, represented by the bondwoman and her son. Sarah, the Hebrew Minerva, is imperative; she proclaims the Law of Human Life, the Law of Evolution: "Cast out the bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac" (Gen. 21:10). "Blessed are the poor in Spirit; for

they are the heirs of the kingdom of heaven" (Matt. 5: 3). Blessed are they who are depleted of the spirit of the world, blessed are they that have abandoned Egypt, and passed by the way of the wilderness to the promised land; for they are the inheritors of the Kingdom of God. They that are dead to the carnal world are alive to God; they are the children of Seth that "call upon the name of the Lord."

III

THE BOOK OF THE GENERATIONS OF ADAM: THE BOOK OF REAL MEN

The fifth chapter of Genesis is a remarkable book; it is a record of "the generations of Adam." The fourth chapter of Genesis appears to be an allegorical description of the generations of the natural man; while the fifth chapter is a description of the generations of the spiritual man, as distinguished from the natural. The growth and development of the soul of man is a slow and orderly process; first in time is the development of the powers of the natural man, and lastly the powers of the Spiritual man. The unfoldment of the soul, as Paul has said, is "from character to character." "The inward man is renewed day by day" (2 Cor. 4: 16). Charles Darwin also said, that evolution proceeds by "numerous, successive, and slight modifications." The Scriptures describe and explain the nature of the human soul, and the mode and manner of its orderly evolution; and since this process is subjective and psychological, it is necessarily described and explained in symbols and allegories.

It is written that God created Man, mental beings, in His Own likeness, male and female, "and blessed

them, and called their name Adam" (Gen. 5:2). Since Adam, like Man, means mentality, or reason, it would seem that human kind was given a name suggestive of dominion. "Thou hast made Man to have dominion over the works of thy hands; thou hast put all things under his feet" (Ps. 8:6). It is reason that distinguishes the human from the animal creation; it is reason that renders one capable of acquiring knowledge, and the cultivation of the virtues, and the development of the social and the human. It is reason that leads the way to human felicity here and hereafter. Reason is spiritual; and in its purity is, we believe, the likeness and image of God Himself. "It is impossible," said Pascal, "that the principle which reasons within us should be other than spiritual." Knowledge comes as the result of thought; thinking is evidently a spiritual process. The Scriptures were written to teach, and do teach the deep truths of human nature. Knowledge of self is primary, and of things secondary. It is the will of Heaven that man should live superior to the things of the sensuous world, that he "put all things under his feet."

I affirm [said William Ellery Channing] that there is, and can be, no greater work on earth than to purify the soul from evil, and kindle in it new light, life, energy, and love. I maintain that the true measure of the glory of religion is to be found in the spirit and power which it communicates to its disciples. This is one of the plain teachings of reason. The chief blessing to an intelligent being, that which makes all other blessings poor, is the improvement of his own mind. Man is glorious and happy, not by what he has, but by what he is. He can receive nothing better or nobler than the unfolding of his own spiritual nature. *The highest existence in the universe is Mind: for*

God is Mind ; and the development of that principle which assimilates us to God must be our supreme good.

"God is One Mind" (Job 23: 13). The Scriptures teach that mentality is One and indivisible. Birds are a symbol of mentality. "Abraham divided not the birds" (Gen. 15: 10). "I and my Father are One."

"And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." It would seem that Adam here represents the spiritual man, as distinguished from the natural. "The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Cor. 15: 45–48). The first Adam, the natural man, is worldly and sensuous; the last Adam is a spiritual being. The chapter under consideration, the fifth of Genesis, evidently deals with the "last Adam," the spiritual Adam, "the son of God" (Luke 3: 38). While all of the quickened, while all of the resurrected, are the sons of God, this chapter teaches that there are degrees of the spiritual man; for it is said of Enoch, who represents the seventh generation, or the perfected man, that he walked with God. "And Enoch walked with God; and was not; for God took him" (Gen. 5: 24). The natural man is the first-born in time; but the spiritual man is the first-born of God. "Israel is my son, even my first born" (Ex. 4: 22). The Scriptures teach that there are varying degrees of greatness among the elect; for we read of those who are "anointed with the oil of gladness [who are receptive of the Holy Spirit], above their fellows" (Ps. 45: 7; Heb. 1: 9). It is the Holy Spirit that communicates real joy and gladness and peace to the soul of man (Gal. 5: 22; 1 Thess. 1: 6). "The love of God is shed abroad in our hearts

by the Holy Ghost which is given unto us" (Rom. 5: 5). "Wisdom in all ages entering into holy souls hath made them friends of God and prophets" (Wisd. of Sol. 7: 27).

Adam, the spiritual man, is here represented as begetting a son "in his own likeness, after his image," when an hundred and thirty years old. The evolution of the human soul is subjective and psychological; this process is ordinarily described and explained in ancient literature in symbols, and allegories, and parables. The Scriptures state principles; principles are forever true without reference to time or place; the principal office of history is to deal with events in time. Principles being eternal in their nature, have no anniversary; for they exist above time. "The roses under my window," said Emerson, "make no reference to former roses or better ones; they exist with God to-day. Man cannot be happy and strong until he, too, lives with nature, in the present above time." He lives "above time" whose life is conformed to religious principles; he who lives for eternity is not confounded or overwhelmed by passing events, by events in time. The story of the spiritual race, the generations descending from Adam "the son of God" (Luke 3: 38), recorded in the fifth chapter of Genesis, appears to be an allegorical description of the possibilities of regenerate man. Man as we know him to-day is evidently in the infancy of his development.

Emerson in his essay on *Politics*, said: "We think our civilization near its meridian, but we are yet only at the cock-crowing and the morning star. In our barbarous society the influence of character is in its infancy." In his essay on *Character*, he speaks in like terms:

History has been mean; our nations have been mobs; we have never seen a man; that divine form we do not yet know, but only the dream and prophecy of such: we do not know the majestic manners which belong to him, which appease and exalt the beholder. . . . What greatness has yet appeared is beginnings and encouragements to us in this direction.

And in his essay on *History*, we are told, that "Men and women are only half human." What are the possibilities of the truly human? Is it impossible that there should be a spiritual and holy race of men on earth who would beget children "in their own likeness, after their image?" Is it impossible that the members of such an holy race should live upon the earth a thousand years, and be translated, as was Enoch, into another sphere of being? "The most lamentable scepticism on earth, and incomparably the most common," said William Ellery Channing, "is a scepticism as to the greatness, powers, and high destinies of human nature. In this greatness I desire to cherish an unwavering faith." Who have taught the high and holy possibilities of man, but the virtuous and great? Who have denied the divine possibilities of man, but the conceited, the sensuous, and the animalized?

Every being who is more human than animal; every being who is capable of orderly thought, must believe and know that religion is founded in principle; and that the living of a just and orderly life is of the very first consideration. "Order is Truth," said Thomas Carlyle; and he also said: "Man's mission is Order; every man's is." "Evil is evil because it is unnatural." Righteousness is righteousness because it is natural. The first and highest duty in life is the attunement of

the soul to the divine order. To the virtuous this is self-evident. "Seek ye first the Kingdom of God, and His righteousness." Be righteous; walk with God as did Enoch. This is the imperative command of heaven. Let no man believe that he can violate the divine order and escape punishment. "It is by your order, O Lord," said St. Augustine, "that all irregularity of mind should carry its punishment along with it." Angels are referred to in the Scriptures as executing the divine order. "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him" (Ex. 23: 21). In the fifth chapter of Genesis is a description of the ideal race of man, "the generations of Adam, the son of God." In this chapter we are told of the high and glorious possibilities which attend him whose life is conformed to the divine order, who "walks with God."

Nothing, it would seem, more perfectly illustrates the state of man's development, than his attitude toward religion. He in whom the animal nature is in the ascendant is the enemy of religion; and he in whom the human is in the ascendant is the friend of religion. Emerson in his tribute to Theodore Parker, said: "The opinions of men are organic." The soul must be attuned to the divine order if it would be the organ of truth and justice. There are in the world to-day a vast number of men and women who make no pretense at living an orderly religious life, but on the contrary treat religion with ridicule and contempt. Many of this class boast of their secularism; and insist that no day should be designated and maintained for the contemplation of religious ideas, and the worship of God. They contend that the Sabbath day is a priestly invention arbitrarily established by Moses, or some ancient

religious guild, and that the keeping of this day for rest and peace and worship is not conducive to the welfare of man and society. It is submitted that nothing could be farther from the truth than this secular contention.

The Sabbath day, the seventh day, the Lord's day, represents the day of Man's perfection, the seventh generation of the spiritual man, the day of man's transfiguration. The Adam described in the fifth chapter of Genesis represents the first generation of the spiritual man, and Enoch the seventh. It is written that "God created man [rational beings], male and female," on the sixth day, and that God saw that everything that he had made was good [was perfect] (Gen. 1:27, 31); and that God rested on the seventh day from all his work, and that He blessed the seventh day, and sanctified it" (Gen. 2:2, 3). This language describes an evolutionary process; a process essentially psychological. God is here said to create man in "his own image" on the sixth day, then does he pronounce his work good and perfect, then does he rest from all his work, then does the perfected man enter into his glory, then does he walk with God. The keeping of the Sabbath is in harmony with the divine order; that which has for its object the perfection of the soul, the permanent, the abiding, and the eternal, represents the farthest removed from the arbitrary and the fanciful. The keeping of the Sabbath evidences the triumph of the human over the animal nature of man; it is a perpetual celebration of the power and glory of God, and the perfection and glory of man. Enoch, it would seem, represents "the son of man glorified, and God glorified in him" (John 13:31).

The genesis of Adam, the evolution of Man, is told

in the first five chapters of Genesis in the free and impersonal language of allegory. It would seem that every essential step in the evolution of man from his nadir to his zenith is recounted in these chapters. Cain represents man at his nadir, and Enoch man at his zenith. Evidently, the story of the human soul is told in these chapters, in the way that it is, for the purpose of showing that truth is eternal, and above the limitations of time and place; that truth exists without reference to this or that individual person, or this or that time, or place.

The man who is capable of orderly thought, the man who seeks scientific knowledge, does not find pleasure and edification in the Scriptures, because history says that they were given to mankind by this or that person, nor because they have received the approval of this or that man or body of men or institution. Such a man finds pleasure and comfort in the Scriptures not because of any historic or authoritative dictum, but because he beholds in them ideas and principles that challenge his admiration and respect. "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord" (Jer. 23:28). The thoughtful man investigates every question that seems vital to him, as though it had never been investigated before; he discriminates between chaff and wheat; he wants something more than the opinions of other men; he only finds content when his own investigations have brought to his mind and heart settled convictions. "Learn what is true," said Thomas H. Huxley, "in order to do what is right, is the summing up of the whole duty of man, for all are unable to satisfy their mental hunger on the east wind of authority."

Since a considerable number of people in the more intelligent nations of the world are only satisfied with scientific knowledge, it is important to know the mental attitude necessary to the acquirement of such knowledge. Huxley spoke upon this subject with his accustomed acumen.

Science seems to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the Will of God. Sit down before the fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing. I have only begun to learn content and peace of mind since I have resolved at all risks to do this.

It will certainly be admitted that an almost countless number of persons of excellent character and fine scientific attainments have believed intently in the Scriptures. Why has this great number of independent investigators found comfort, and peace, and edification in the study of the Bible? What would seem to be a sufficient answer to this question is found in the words of an old pagan priest who was converted to a belief in the Scriptures. When asked why he believed in the Bible, he answered:

See, I have hinges all over me; if the thought grows in my heart that I want to handle anything, the hinges in my hands enable me to do so. If I want to utter anything, the hinges in my jaws enable me to say it; and if I desire to go anywhere, here are hinges in my legs, to enable me to walk. Now I perceive great wisdom in the adaptation of my body to the various wants of my mind; and when I look into the Bible, and see there the proofs of wisdom which

correspond exactly with those which appear in my frame, I conclude that the Maker of my body is the Author of that book.

We must remember that the truths of every known science are not man made; they are discovered. "Order is Truth." The office of science is the discovery of the divine order. All truth is of God. The truth is the Word of God. Man is godlike to the extent that his soul is attuned to the truth. Jesus, praying for his disciples, said: "Sanctify them through thy truth; thy word is truth" (John 17:17). Diminution, atrophy, and death are the result of animal pleasure, indulgence, and license. Evil is deformity; it is unnatural. The glory, and power, and freedom, and enlargement of the life of man is represented in the soul's conformity to the divine order. When the soul is made perfect, when it is attuned to heaven's law, it is the organ of truth. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." It is the duty, the first duty, of every rational being to live worthy of the truth; for this is the true mission of man, and of every man, male and female; for "God created man in His own image . . . male and female."

CHAPTER II

NOAH, HIS ARK, AND THE FLOOD

Noah was a just man and perfect in his generations, and Noah walked with God (Gen. 6: 9).

IN the sixth chapter of Genesis it is written, that "Noah was a just man," and that he had three sons: Shem, Japheth, and Ham, and that the earth was filled with violence. "The end of all flesh is come before God; for the earth is filled with violence by the children of the flesh; and behold, God will destroy them with the earth" (Gen. 6 : 13). The body of man is animal; it is of the earth; and it is doomed to destruction. "And the Lord God formed the body of man of the dust of the ground." The physical body is not the man; it is but a garment. The children of the flesh are they who live the animal life. Carnality makes for death; spirituality for life. Religion is founded upon the idea that there is a kingdom of life, intelligence, truth, unity, and justice, a spiritual kingdom, that transcends the animal kingdom of the world. "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight" (John 18: 36).

Noah was a just man; he was inspirational; he lived above the spirit of the animal world; and like all the just, he was capable of receiving a message from the spiritual kingdom. "By faith Noah, being warned of

things not seen as yet, prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7). Every human soul which is just and upright before God condemns the spirit of the world; and is the heir of the righteousness which is by faith. When the human soul is perfect it is consciously related to the spiritual kingdom. "But I tell you of a truth, there are some standing here, which shall not taste of death, till they see the Kingdom of God [till they are consciously related to the Kingdom of God] (Luke 9: 27; Matt. 16: 28). "The just shall live by faith. . . . Because that which may be known of God is made manifest in their lives" (Rom. 1: 17, 19). The just are conscious of the Kingdom of God; therefore, "they live by faith."

"Noah by faith, prepared an ark [his soul] to the saving of his house, being warned of things not seen as yet." Every one who would escape the fury of the deluge, that envelops the whole earth, must prepare an ark, he must make perfect his own soul; this is the only ark that will withstand the deluge, that will bring man to an eternal haven of rest and peace. The ark in an outward and physical sense is the human body; in a more inward and psychological sense it is the human soul, and in a still more interior sense it is the human heart. Jesus had a marvelous power of stating the ultimate truths of human nature. "Blessed are the pure in heart: for they shall see God" (Matt. 5: 8). The heart is the life center of the individual. A man is as good, or as bad as his heart is. "As a man thinketh in his heart so is he."

"A window shalt thou make to the ark, and in a cubit shalt finish it above; and the door of the ark shalt thou make in the side thereof; with lower, second, and third

stories shalt thou make it" (Gen. 6: 16). The Kingdom of God is the kingdom of Light; it transcends the animal kingdom. The window of the ark is at the top; the light comes from above. The three stories of the ark—the lower, the second, and the third, like the three sons of Noah: Ham, Japheth, and Shem, represent the three principles of the human soul. "And of every living thing of all flesh, two of every sort shalt thou bring into the ark; they shall be male and female" (Gen. 6: 19). Clean beasts were to be taken by sevens, and beasts that are not clean by two; and fowls of the air are to be taken by sevens (Gen. 7: 2, 3).

Seven, like the number three, indicates perfection. It would seem, that the fowls, a symbol of mentality, correspond to the third, or upper story of the ark; the clean beasts, which represent life and purity, correspond to the second; and the unclean beasts to the lower. In a word, the clean fowls and beasts, that are admitted by sevens, correspond to the head and heart, and the unclean beasts, that are admitted by two, to the lower principle of the soul, the seat of the carnal nature of man. Seth and Japheth represent the head and heart, and Ham the carnal nature of man. This allegory, like many others in the Scriptures and in other ancient literature, is intended to tell, and does tell the story of the human soul; it first tells the nature of the soul, and then proceeds to tell the mode and manner of its evolution.

The soul of man is the permanent, the abiding, the containing self; and it may be made either a garden of virtue, or of vice; it contains the eternal attributes of personality, to wit: reason, self-consciousness, and self-activity; it may exist with or without its body of flesh. The lower principle of the soul relates man to the

animal world; the upper principle of the soul, the mental, which Plato calls the directing and measuring principle since its office is to govern the soul, like the middle principle, relates the soul of man to the spiritual kingdom—the kingdom of life, intelligence, truth, unity, and love, the kingdom that transcends the animal kingdom of the world. The son of man, the mind of man when lifted up, when freed from all earthly contamination, "partakes of the Divine Nature," and thus attains to a consciousness of the Kingdom of God (2 Peter 1:4). "Man is related to whatever he knows," said Pascal; and Tennyson in his *Ulysses* sang: "I am part of all that I have met."

"The soul of Man" contemplates the expression; it "is The Man," the Mind, that governs. "Let us make Man in our own image, after our own likeness, male and female: and let them have dominion over all flesh, over every earthly thing" (Gen. 1:26, 27). "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Ps. 8:6). The soul of man is the permanent, the abiding, and the containing; it is an ark that contains something of all that is in heaven and earth; it is the ark that contains something of every living thing; and above all animal life it contains man, the image and glory of God, and over and above all it is the temple of the Holy Spirit (2 Cor. 6:16). "The roots of all things are in man," says Emerson in his essay on *History*.

"By faith Noah, being warned of God of things not seen as yet, and fearful of unpreparedness, prepared an ark [his soul], to the saving of his house; by which he condemned the world, and became the heir of righteousness which is by faith." The first duty of Noah, and of every rational being, is the perfection of the soul, the

perfection of the ark. The carnally minded are the helpless victims of every tempest that sweeps over the face of the animal world. Noah, it is said, put everything in its right order within the ark preparatory to the coming of the deluge; nothing was left to chance; nothing was left undone which faith and wisdom could anticipate. But finally the hour struck, as it forever will as long as there is a human soul upon this earth, when the tempest had to be breasted. All flesh is doomed; nothing is to be saved, except what is in the ark. Nothing can be saved but that which God has put in the ark; the ark is the abiding. What a marvelous allegory: First, a description of the soul of man, and then the method of its evolution.

"Order is Truth. . . . Order and Falsehood cannot subsist together. . . . Man's mission is Order; every man's is," said Thomas Carlyle. Disorder bespeaks falsehood, deformity, anarchy, atrophy, and death. Order makes for cleanliness; disorder for corruption. "Now ye are clean through the words which I have spoken unto you" (John 15: 3). Order is represented in Life and Good; disorder in evil and death. "I call heaven and earth to record this day against you, that I set before you life and death, good and evil: therefore, choose Life, choose Good" (Deut. 30: 15, 19). Love the Lord thy God; "for He is thy Life" (Deut. 30 : 20).

> If wrongs be evils, and enforced us kill,
> What folly 'tis to hazard life for ill.
>
> *Timon of Athens.*

The first duty of man is the making perfect his ark; all righteous things conform to heaven's Law. "Elias must first come . . . and restore all things" (Matt.

17: 10, 11). The office of Elias is the restoration of the Law; and it is likewise the office of every man. "Now to thine own house thou son of David" (1 Kings 12: 16). "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4: 5). Honor and glory to him who prepares his Ark for the coming of the deluge.

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights" (Gen. 7: 11, 12). The sojourn of the soul of man on earth is often spoken of in the Scriptures as "three days," and again it is likened to "seven days." "Behold, I cast out devils, and I do cures to-day and to-morrow, and *the third day* I shall be perfected" (Luke 13: 32); and again we read of Jesus' transfiguration on the seventh day. It is therefore apparent that the expressions "three days," and "seven days" have the same meaning when used with reference to the evolution of the soul of man.

The life of Moses fitly illustrates the sojourn of man on earth; he was forty years in Egypt, this was the first day; he was forty years in the wilderness, the second day; and he was forty years the spiritual teacher of his people, the third day; or the life of Moses may be dealt with according to the allegory before us; and we may say that Moses was three days in Egypt, three days in the wilderness, and that he was a great master and law-giver during the last three days of his life on earth.

Moses was resurrected from the dead at Horeb. "Now that the dead are raised, Moses showed at the bush, at Horeb" (Luke 20: 37). Moses, it would seem,

was resurrected out of a state of carnality and death into a state of spirituality and life at the darkest hour in the morning of the third day, or of the seventh. No man is a master in Israel, until he is resurrected from the dead; no man is a master in Israel until he has abandoned Egypt, "the land of Ham" (Ps. 105: 23), the land of carnality; and has suffered the terrors of the deluge; and is resurrected. "God is not the God of the dead, but of the living: for all the just live unto God" (Luke 20: 38).

According to this allegory, the days of Noah were nine hundred and fifty years (Gen. 9: 29). At what time in Noah's life were the fountains of the great deep broken up, and the windows of heaven opened? When was it that Noah's soul was resurrected from a state of carnality and death into a state of spirituality and life? When was it that Noah's soul attained to a conscious relation to the Kingdom of God? It was "In the six hundredth year of Noah's life, in the second month, and the seventeenth day of the month"; it was in the first year of the seventh century of his life; it was the darkest hour of the morning of the "seventh day"; it was at the very beginning of the third epoch of Noah's life on earth. The reader must remember that this is the story of the human soul, and of every righteous human soul. "Noah was a just man." "By faith Noah prepared an ark, he prepared his soul, to the saving of himself and those of his house."

They who are resurrected from the dead on the morning of the "third day," or the seventh, undergo great suffering; the tempest bears down upon them through many days and many nights. Noah has now entered upon the third epoch of his life; this is the beginning of "the great and dreadful day of the Lord"

(Mal. 4: 5); Noah is now to be tempted and tried; he is now to be led by "a way which the vulture's eye hath not seen" (Job 28: 7). Baptism, or the deluge, marks the beginning of the third epoch in the evolution of the human soul. Jesus, when baptized of John, went "immediately into the wilderness" (Mark 1: 12). This abandonment of Egypt; this overcoming of the world; this breasting of the deluge is attended with great suffering; it is impossible for one to be born into the Kingdom of God without dying to the animal kingdom of the world. "It is appointed unto men once to die [to the world], but after this the judgment"; the crisis, the temptation (Heb. 9: 27).

The soul is the abiding, the indestructible; life and death are states of the soul, and not of the body; physical death does not reform the soul of man; it is the abandonment of carnality; it is the overcoming of the world, that reforms. "For he that hath suffered in the flesh [and is dead to the world] hath ceased from sin" (1 Peter 4: 1). If man would attain to the resurrection; if he would attain to the Kingdom of God, he must live above the spirit of the world; he must prepare his ark; and his ark must be such as to raise him above the waters of the earth. Water is a symbol of carnal, animalized mind. "The ark went upon the face of the waters" (Gen. 7: 18). They who live above the spirit of the world are hated of the carnally minded. Man, would he attain to greatness, "must suffer many things, and be rejected of his generation, as in the days of Noah" (Luke 17: 25).

The deluge is said to have lasted "forty days and forty nights." This is a figure of speech; a like figure occurs several times in the Scriptures; it evidently does not mean a fixed time, but a period of disciplining and

chastening through which the soul of man must pass on its way to perfection. "Whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth" (Heb. 12: 6). The sons of God are taught the way of the wilderness (Deut. 8: 2, 3).

"And God remembered Noah, and every living thing that was with him in the ark . . . and the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat" (Gen. 8: 1, 4). God remembers the abiding; He remembers that which is not to be destroyed; He remembers that which is to be made perfect. The ark is wafted to and fro, *through five months*, from the seventeenth day of the second month, to the same day of the seventh, and then it rested upon the mountains. When the brethren of Joseph were reconciled to him, he presented to each of them change of raiment, "but to Benjamin he gave three hundred pieces of silver, *and five changes of raiment*" (Gen. 45: 22). Benjamin was the medium of reconciliation between Joseph and his brethren. The deluge, the suffering, the chastening, which is necessary to reconcile man to his Creator, is here represented as lasting five months; it would seem, therefore, that five represents reconciliation. Man is made perfect by suffering; he is taught obedience by the things which he suffers" (Heb. 5: 8). "Let us labor therefore to enter into rest" (Heb. 4: 9–11).

And at the end of forty days, Noah opened the window of the ark; and sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth" (Gen. 8: 6, 7). The raven is the symbol of human reason; its true abiding place is at the top of the ark at the window; Noah and his raven are one; the mind is the man; the raven was faithful; "for Noah

was a just man and perfect in his generations" (Gen. 6: 9). He is perfect in his generations who does the best he can with the knowledge he has. Reason is spiritual, and we believe it to be the first-born of God, the only begotten of God. All evil is an offending against reason; it is an offending against God. "How can I do this great wickedness, and sin against God" (Gen. 39: 9). Whosoever is faithful to the mentality that God hath given him is perfect in his generations, and shall have more; but whosoever is unfaithful shall have less (Matt. 13: 12). The soul of man is endowed with reason to the end that he may walk with God, and be perfect in his generations.

"Noah also sent forth a dove from him, to see if the waters were abated from off the face of the ground" (Gen. 8: 8). Noah found this holy messenger when the ark was at rest upon the mountains. The dove was thrice sent forth; she went forth every seven days. The numbers three and seven as here used evidently have nothing to do with time; they are descriptive of the sublimity and perfection of the divine messenger. The dove is a symbol of the Holy Spirit. "The Spirit of God," says the Talmud, "like a dove brooded over the waters" (Gen. 1: 2). "The voice of the dove is the voice of the Spirit" (Cant. 2: 12). The dove when first sent out found no rest for the sole of her foot, and she returned unto him into the ark; for the waters were on the face of the whole earth (Gen. 8: 9). The waters are the symbol of carnality. There is no rest for the dove so long as animalized mind is on the face of the whole earth. There is but one place on earth where the dove can find rest; it is in the heart of a virtuous human soul. "She returned unto him into the ark . . . he put forth his hand, and took her, and pulled her in unto

him into the ark." The dove was dear to Noah. "It is the Spirit that quickeneth, the flesh profiteth nothing" (John 6: 63). "The soul is what we make it; the Spirit we can neither make nor mar, for It is at once our being and God's. What we are here to do is to grow the soul, that is to manifest the nature of the Spirit," said R. J. Campbell, Minister of the City Temple, London, in his book, *The New Theology*. He who is wicked neglects his soul; he is at war with the Spirit; he repels the dove; but he who is just is faithful to his own soul; he is perfect in his generations; and his hand is forever extended to the dove. "My Spirit shall not always strive with man" (Gen. 6: 3). As long as man is wicked and fallen the Spirit of God strives with him, but when his soul becomes just and upright before God, then is he led and taught of the Spirit; and finds inexpressible joy in the fruit of It (Gal. 5: 22).

"And the dove came to Noah in the evening; and, lo, in her mouth was an olive branch plucked off: so Noah knew that the waters were abated from off the earth." To be consciously related to the Kingdom of Heaven, to be led and taught of the Holy Spirit is the aim and end of religion. Religion is founded upon the idea that there is a spiritual kingdom which transcends the animal kingdom of the world; and that a perfect human soul is consciously related to this high and holy kingdom. They that entertain the dove are the children of God. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children," then heirs of his power and righteousness (Rom. 8: 16). Noah's ark rested upon the mountains; he entertains the dove; he condemns the world; he is an heir of righteousness (Heb. 11: 7). "And the dove came to Noah in the evening." God walks in his vineyard, in

his paradise, "in the cool of the evening" (Gen. 3: 8). The human soul when pure and upright is the paradise of God, the garden of God. "If thou wert pure and upright; surely now God would awake for thee, and would make thy soul prosperous and an habitation of righteousness" (Job 8: 6). God awakes in the consciousness of all the just.

"And Noah built an altar unto the Lord; and took of every clean beast [the symbol of a pure heart], and of every clean fowl [the symbol of a just mind], and offered burnt offerings on the altar" (Gen. 8: 21). The offerings are burned; Noah's mind and heart and soul are unequivocally dedicated to virtue, to the service of the Most High God. "Give unto the Lord the glory due unto his name: bring an offering; worship the Lord in the beauty of holiness" (Ps. 96: 8, 9). This allegory teaches that the soul of man must be purified and consecrated to God, if he would be related to the spiritual kingdom, if he would attain to rest and peace. If man would be related to the Kingdom of God, he must live worthy of it. What is it that makes man conscious of the Kingdom of God, but the Spirit of God in his soul? Prayer is the act by which man seeks to raise his mind and soul above the animal sensuous kingdom of the world, and to relate it to the spiritual kingdom. Prayer is the voice of the Creative Spirit in the soul of man (Rom. 8: 15, 26; 5: 5; Gal. 4: 6). "It is the Spirit that quickeneth, the flesh profiteth nothing" (John 6: 63). "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us" (Rom. 5: 5).

Noah and his descendants are given dominion over every living thing on the earth and in the sea (Gen. 9: 2). The Mind is the image of God; it is the regnant; it is not to be cast down and made subservient to the things of

the sensuous and animal world. The son of man, the mind, exercises righteous dominion over the things of the world, when it is faithful to the human soul in which it governs; the office of the mind is the perfection of the human soul. "And the Lord God took the Man, and put him into the garden of Eden to dress it and to keep it" (Gen. 2: 15). "Evil is evil because it is unnatural." He who is untrue to his own soul is unfaithful to others; and he who is true to his soul is faithful to all. The blessing that Polonius gives his son Laertes, when he lays his hand upon his head is true to human nature.

> This above all,—to thine own self be true;
> And it must follow, as the night the day,
> Thou canst not then be false to any man.
> Farewell: my blessing season this in thee!

"Every moving thing that liveth shall be meat for you; even as I have given you every herb" (Gen. 9: 3). Every living thing that moves on the earth, and everything that is fast in the earth is for the use of man. Emerson when discoursing on the possibilities of Man in his essay on *Self-Reliance*, says: "Let a man then know his worth, and keep things under his feet." This comprehensive allegory teaches that all things are for the use of man, but that when he ceases to live superior to them, then is he fallen. Men are debauched in mind and heart because of their love of carnal things; and thus it is that men are sold into the service of Satan, the old animal god, the prince of the world. Elijah said to the wicked Mammon worshipping Ahab: "Thou hast sold thyself to work evil in the sight of the Lord" (1 Kings 21: 20). Who has not heard the low and vulgar remark: that every man has his price? The Scriptures

teach unqualifiedly that it is possible for man to live superior to the temptations of the world; and that this is the sole condition of human greatness. "Be of good cheer, I have overcome the world." He that lives superior to the spirit of the animal world is destined to undergo a great travail of soul, and to bear the sins of many (Isa. 53: 11; Num. 11: 11; Ezek. 4: 4). They bear our iniquities who rise superior to every temptation.

God makes a covenant with Noah; it is "for perpetual generations"; the token of this never-ceasing covenant is "the bow in the cloud" (Gen. 9: 11–16). According to the symbolism of the Scriptures, things deformed, maimed, unclean, or ill-colored are emblems of vice and depravity, and are displeasing to God; but things clean, odorous, bright, and perfect are emblems of virtue; and are pleasing to God. No lame, diseased, deformed, or maimed person was permitted to perform priestly offices (Lev. 21: 16–24). Unclean birds are a symbol of an impure and carnal mind, and unclean beasts of a corrupt heart. Noah's sacrifice consisted of every clean fowl, the symbol of a pure mind, and of every clean beast, the symbol of a virtuous heart, and when they were burned upon the altar, "the Lord smelled a sweet savor" (Gen. 8: 20, 21). These symbols are intended to teach, and do teach, that the divinity is forever on the side of purity, perfection, and holiness. "I am the Lord that do work Love, Justice, and Righteousness; for in these things I delight, saith the Lord" (Jer. 9: 24).

It therefore follows that the covenant that God made with Noah, with Man, "and with every living creature, for perpetual generations," is the covenant of perfection. Man attains to perfection, he fulfills this covenant, by

the cultivation of the virtues, by living the very best life that he can. "Noah was a just man and perfect in his generations, and Noah walked with God." He is perfect in his generations and walks with God who does the very best he can with the light that he has. "He that doeth the truth cometh to the Light"; he attains to Wisdom.

The rainbow is a token of purity, and of holiness, and of perfection.

Of all the gifts to the sight of man [said John Ruskin] color is the holiest, the most divine, the most solemn. . . . The purest and most thoughtful minds are those that love color the most. The bow, or color of the cloud, signifies always mercy, the sparing of life; such ministry of the heaven, as shall feed and prolong life. And, as the sunlight, undivided, is the type of the Wisdom and Righteousness of God, so divided, it is the type of the Wisdom of God, becoming sanctification and redemption. Various in work—various in beauty—various in power.

In a little volume of poems by Miss Maynard, is one entitled: *A Dream of Fair Colors*, she tells how the Seven Daughters of Light praise God forever more:

For still in every land, though to Thy name
Arose no temple,—still in every age,
Though heedless man had quite forgot Thy praise,
We praise Thee; and at rise and set of sun
Did we assemble duly, and intone
A choral hymn that all the lands might hear.
In heaven, on earth, and in the deep we praised Thee,
Singly, or mingled in sweet sisterhood,
But now, acknowledged ministrants, we come,
Co-worshippers with man in this, Thy house,
We, the Seven Daughters of the Light, to praise
Thee, Light of Light! Thee, God of very God!

"And Noah began to be a husbandman, and he planted a vineyard; and he drank of the wine, and was drunken; and was uncovered within his tent" (Gen. 9: 20, 21). The mind is the man; the vineyard of which Noah is the master, the husbandman, is his own soul; he was put into his vineyard "to dress it and to keep it" (Gen. 2: 15); he is a cultivator of virtue; and the wine that he drank is wisdom; man attains to wisdom by the cultivation of virtue. None but the great are intoxicated with wisdom. "O how great is he that findeth wisdom" (Jesus Son of Sir. 25: 10). "And Noah was uncovered in his tent." Wisdom uncovers the deep truths of nature; nothing is hidden from it. Wisdom is more than knowledge; it is illumination; it is the light of heaven in the soul of man; it is the light within his tent by which he sees and knows. Wisdom is the inheritance of every one who is faithful to his vineyard. "Shall I hide from Abraham what I do; knowing that he will do justice and righteousness?" (Gen. 18: 17–19). God did not hide the truth from Abraham; it "was uncovered within his tent."

And Noah drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

Shem is the representative of reason, the ruling principle within the soul of man; Japheth represents the heart, the seat of life and of the affections and emotions; and Ham, the lower carnal principle of the soul. "And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without"; he told his two brethren who were above him; he told his two brethren who represent planes of consciousness transcending the carnal; and they refused to see the carnal; they "took a garment, and laid it upon both their shoulders and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness." This is a way of saying that the mind and heart of man should rise above the sordid things of the animal world; in short, that the mind and heart should not look upon nor contemplate the sensuous and carnal. Broadly speaking, the mind and heart are the principles within the soul of man by which he sees and hears and knows and feels; they are the principles which determine his conduct.

"And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be to his brethren." Ham is the oldest in time, but the youngest in power. He is called the younger because he is a child in knowledge. The curse of heaven is laid upon Canaan, the progeny of Ham; it is laid upon him who abides on the carnal, the worldly, the animal plane of consciousness; it is laid upon him who abides in Egypt, "the land of Ham" (Ps. 105: 23). The blessing of heaven is bestowed upon Shem. "Blessed be the Lord God of Shem"; blessed be the Lord God of reason, and of wisdom; "and Canaan shall be his servant." God

shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." God shall enlarge the heart. The affections are the allies of reason; they are the daughters of Japheth; they shall dwell in the tents of Shem, in the tents of reason; and Canaan shall be their servant.

"And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan. These are the three sons of Noah; and of them was the whole earth overspread" (Gen. 9: 18, 19). "And Ham is the father of Canaan." What is the meaning of this singular expression? Every human birth in the world is on the lower, or animal plane of consciousness; the soul of man on earth dwells in an animal body. Flesh and blood are essentially animal; they "cannot inherit the kingdom of God" (1 Cor. 15: 50). The soul is the abiding. What a marvelous and unexplored field of psychology is presented in the Hebrew Scriptures. Psychology, said the late Prof. William James, "is the description and explanation of the states of consciousness as such." Psychology is the first science because it has to do with the abiding, with the eternal; and the Hebrew Scriptures are, therefore, the most profound, instructive, valuable, and edifying knowledge ever given to mankind.

Shem, Japheth, and Ham "are the three sons of Noah; and of them was the whole earth overspread." Mankind upon the earth at any and all times may properly be divided into three classes, that represent three definable states of consciousness; the higher, the intermediary, and the lower; and these states are represented by Shem, Japheth, and Ham.

The children of Ham live upon the lowest plane of

human consciousness; they are the carnally minded, the animalized, the sensuous, the pleasure-loving. They are full of idle and vulgar curiosity; they are the children of the flesh (Rom. 9: 8). They are the children of envy, falsehood, hypocrisy, superstition, greed, avarice, lust, revenge, war, and murder. Every adulterer, every liar, every hypocrite, every extortioner, every cheat, every usurer, every lover of war and militarism, every exploiter of man, woman, or child, is a Hamite. In the symbolism of the Scriptures, they are likened to goats; and all evil is said to originate on this animal plane of consciousness. The goat, like the serpent, is a symbol of the lower animal principle of the human soul; and thus it is that all the iniquities of mankind are laid upon the head of the goat. In a word, all evil is chargeable to the animal nature of man. No one can make the ascent of the spiritual mount until he rises superior to his animal nature. When Moses made the ascent of Sinai, bounds were set to the people, and neither beast nor man was suffered to "touch the border of the mountain" (Ex. 19: 12, 13). It will be recalled that Hercules, the spiritual hero of the Greeks, destroyed his animals before he was banqueted by the gods upon Mount Ida.

These children of the flesh are fond of war and carnage; they stand for worldly pomp and glory; they love exploitation, and are fond of militarism; they have decimated tribes and peoples; and have enslaved countless numbers. How low is our boasted civilization? Human slavery, a relic of barbarism, was abolished less than a hundred years ago in one of the leading nations of the world; and its abolition was attended by scenes of carnage and cruelty past description. These conceited children are fond of luxury, wealth, and

station; they have been the exploiters of the toiling masses in every country in the world; they have denied them their rights and robbed them of their earnings. They practically control the world to-day as they have controlled it in all the past; they have not only controlled its secular affairs; but in the main, they have controlled its religious institutions. It should be remembered that men do what they do because they are what they are. Small bodies of people at various times have attempted to organize for the purpose of living above the spirit of the world; but every attempt at this has been frustrated by the Hamites. Countless millions of Hamites have pretended to believe in a religion founded upon the Hebrew Scriptures; but the lives they have lived, and the ideas for which they stood, are proof positive that they had not the least conception of the interior meaning of the Scriptures.

The character, or rather the absence of character, of this animalized horde is represented in Pharaoh, the King of Egypt; much is said of this haughty, insolent, and imperious king in the book of Exodus. The name of this remarkable book suggests the nature of its contents. Exodus means "the way out," the way out of the carnal and animalized state of consciousness. Perhaps, no book was ever written which so specifically describes the way of salvation; it is a classic from the standpoint of Professor James's definition of psychology. It is certainly an unique "description and explanation of the states of consciousness as such."

This conceited exploiter of men lives and teaches the carnal life; he knows no other; he has no knowledge of that high and holy kingdom that transcends the animal kingdom of the world. "And Pharaoh said, who is the Lord God, that I should obey his voice to let Israel go?

I know not the Lord, neither will I let Israel go" (Ex. 5: 2). He knows nothing of the Lord God of Shem; he knows nothing of the Lord of wisdom, and the God of goodness; he is the king, and the representative of the children of Ham (Ps. 105: 23). This exploiter, this lover of war and conquest, this lover of luxury and pomp, is the representative of primitive man; he is the representative of "our Gentile state." "Then were we in our Gentile state, fulfilling the desires of the flesh" (Eph. 2: 3, 11).

"I raised thee up, for to show in thee my power; and that my name [my character] may be declared throughout all the earth" (Ex. 9: 16). Perhaps nothing in the history of man so declares the power and glory of God, and the weak and transitory nature of worldly pomp and glory as the tragic end of the Pharaoh, the Cæsar, and the Napoleon. God smites and cuts off from the earth the exploiters of men (Ex. 9: 15). The hope of man, the salvation of man, consists in the absolute abandonment of the Gentile state of consciousness. The Scriptures point the exodus, "the way out." "All the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the Lord" (Josh. 5: 6). The pompous, the conceited, the luxurious, the selfish, the carnal, the warlike, are destined to destruction. The meek, the self-governing, the just are they who are destined to inherit the earth, as well as the glory of heaven. "Blessed are the meek; for they shall inherit the earth" (Matt. 5: 5).

The children of Japheth are they who have attained to an intermediary state of consciousness. They are capable of being led and taught. They are more influenced by their affections and emotions, than by reason; they do not know enough to bear suffering with

patience; they are effeminate and changeful; they are affectionate and trustful. Because of their unsettled and vibratory state of mind and heart, they are said to abide in booths, and to lead a shifting and nomadic life in a desert, or wilderness land. The desert is intermediary between Egypt below, and the promised land above. According to the symbolism of the Scriptures, Egypt, the wilderness, and the promised land are descriptive of states of consciousness. It is purity and virtue in the human heart that is destined to make man's dwelling-place a paradise. To the poetic mind the promised land at once suggests the ideal life, the life divine.

> That all the good the past hath had
> Remains to make our own time glad,
> Our common, daily life divine,
> And every land a Palestine.
>
> WHITTIER: *Old and New.*

"Let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with the sword" (Ex. 5: 3). They that abandon Egypt, they that join in the exodus, and are led by the Spirit of God, to find the "way out," are they that are tired and sick of the lies, and conceits, and persecution, and tyranny of the Hamites; they are those who feel in their hearts that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold truth and justice in contempt" (Rom. 1: 18); they believe that the wicked are doomed to certain and adequate punishment, and this they liken to a pestilence or the violence of the sword. "Be not deceived; God is

not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6: 7).

When the affections of the heart are in harmony with truth, justice, and mercy; when they are in league with reason, then does God enlarge Japheth (Gen. 9: 27); but when they are set upon the things of the world, when they are in league with Satan, the animal God, then is Japheth in a state of diminution and death. As long as the affections are enamored of the things of the world, man is in bondage; he is in Egypt; but as soon as the affections are at enmity with the sensuous life of the world, then is man on his way to the promised land by the way of the desert. "Let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God." When man has gone three days' journey into the desert, he is divorced, he is separated from the Egyptian state of consciousness; he is then prepared to offer a sacrifice unto the Lord his God; he is then on the way to sacrifice his animals, the vestiges of animalism that inhere in the soul of unregenerate man.

Why a three days' journey into the desert. Three suggests a perfect change; it means an absolute separation from the Egyptian state and the initiation of a new and higher state represented by the desert life; it means that the affections are given a new direction. "Set your affections on things above, not on things on the earth. For when ye are dead to the things of the world, your life is hid with Christ in God" (Col. 3: 2). It is written that the children of Israel after they had abandoned Egypt lapsed into a state of idolatry; that when Moses delayed to come down from the mount the people prevailed with Aaron to make a molten calf, and that they worshipped it (Ex. 32: 1–10). This shows

that the people were fitful, and "unstable as water" (Gen. 49: 4); that the people as yet had no conception of principles. "Principle," said Hannah Moore, "is the test of the action." It is submitted that the phrase, "three days' journey into the desert," when contemplated as a principle, means the abandonment of the Egyptian state of consciousness, and the beginning of the worship of "the God of the Hebrews" (Ex. 5: 3).

Man is taught obedience by the things which he suffers (Heb. 5: 8). Every one who goes to the Promised Land must go by the way of the desert. He is destined to have his "forty days'," or "forty years'" experience in the wilderness; he must be taught the whole way (Deut. 8: 2); "He shall indeed drink of my cup" (Matt. 20: 23). The expressions: "Forty days," and "forty years," are identical in meaning; they indicate not a fixed period of time, but that epoch in the soul's evolution, when it is disciplined and chastened, and taught obedience by suffering. "The Lord found Jacob in a desert land, and in a waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye" (Deut. 32: 10). The experience of Jacob is the experience of every regenerate soul; first the Egyptian state, the Gentile state, the godless state of the soul of man, and then the desert life.

Man may experience the horrors of the desert life living in London, provided God has so enlarged his heart that he heartily hates a low and vulgar life, and is willing at any expense to stand for truth and justice. Tolstoy, who lived among the Hamites, was chastened and disciplined; he attained to "the day of temptation in the wilderness" (Ps. 95: 8). "The horror of great darkness that fell upon him" (Gen. 15: 12), the dreadful experience that so changed his name, his character, is

graphically described in *My Confession.* In his *Confession,* he tells of his very great suffering, and how his views of life were changed; in a word, he describes the process by which he was "turned into another man" (1 Sam. 10: 6). It is said that the last writings of this holy man in which he fearlessly and unqualifiedly condemned the wickedness of the ruling class of Russia, both in Church and State, were consigned to the flames by the "Holy Synod" of the Greek Church of Russia. "O God, how long shall the adversary reproach? shall the enemy blaspheme thy name forever?" (Ps. 74: 10). But why complain? What godlike man was ever popular with constituted authority?

"Behold I will allure her [the human soul], and bring her into the wilderness, and speak comfortably unto her. And I will give her a vineyard from thence." It is in the wilderness that the children of Japheth attain to "a door of hope," and sing as in the days of their youth. It is there that their names, their characters are changed; it is there that their lives undergo a great and godly reformation. It is in the desert, it is amid trials and temptations, that these children overcome and sacrifice their animal propensities; it is there that God aids them to conquer and to destroy the seed of Satan in their own souls. "And it shall be in that day [the day of reformation], saith the Lord, that thou shalt call me Ishi [Love and Truth, and Righteousness]; and shalt call me no more Baali [my idol, my tribal god]. For I will take away the names of Baalim [the names of the false gods] out of her mouth, and they shall no more be remembered. . . . I will even betroth thee unto me in faithfulness; and thou shalt know the Lord" (Hosea 2: 14–20).

The children of Japheth are they who have aban-

doned the Gentile state; they who have escaped the bondage of their carnal animal appetites; they are Israelites; they are Jews. In the evolution of the soul of man, he is first a Gentile, and then an Israelite, or a Jew. These names are not used in the Scriptures in an arbitrary way, but they are used to describe states of consciousness. He is a Gentile who is the victim of his carnal appetites. He is an Israelite, or a Jew, who lives a life of virtue, who is master of himself. "He is a Jew who is one in his heart" (Rom. 2: 29). "Salvation is of the Jews" (John 4: 22). "Remember that ye were in time past Gentiles in the flesh. . . . That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise" (Eph. 2: 11, 12).

Paul tells how he "came and preached peace to them which were afar off [the Gentiles], and to them that were nigh" [the Jews] (Eph. 2: 17). It is, therefore, apparent that the names: Gentile, and Israelite, or Jew, represent states of consciousness. No man who lives in the Gentile state, no man who lives to gratify his carnal desires, no man who lives on the plane of animalism has any conception of God or moral order. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promise?" (Rom. 9: 4). Man honors God, man reveres God, man serves God, who lives a clean, virtuous, and just life; and any other sort of life is a mockery and a pretense. In a word, every unjust person, every unclean person, is a Gentile, and every clean and just person is an Israelite, and this is true without reference to nationality, or race. "There dwelt at Jerusalem, Jews, devout men, out of every nation under heaven" (Acts 2: 5). "God is no

respecter of persons; but in every nation he that feareth Him and worketh righteousness, is acceptable" (Acts 10: 35). It is the truth that makes clean. "Now ye are clean through the word which I have spoken unto you" (John 15: 3).

The third and rarest class of mankind are the children of Shem. John Ruskin, when discoursing on the significance of the rainbow, said:

> In that heavenly circle which binds the statute of color upon the front of the sky, when it became the sign of the covenant of peace, the pure hues of divided light were sanctified to the human heart forever; nor this, it would seem, by mere arbitrary appointment, but in consequence of the foreordained and marvelous constitution of those hues into sevenfold, or, more strictly still, a threefold order, typical of the Divine nature Itself. Observe also, the name Shem, or Splendor, given to the son of Noah in whom this covenant was to be fulfilled.

It would seem that the seven colors, or rather the three primary colors of the rainbow, prefigure the splendor and glory of regenerate man. What could be more suggestive of purity and splendor than the hues of the rainbow? It may be said that the colors of the rainbow represent the attributes of God, which find expression in human nature. "I am the Lord that do work love, justice, and righteousness; for in these things I delight, saith the Lord" (Jere. 9: 24).

The children of Shem are they that manifest in their lives love, justice, and righteousness. The Lord is their inheritance (Deut. 10: 9; Ezek. 44: 28) and they are the inheritance of the Lord (Deut. 32: 9; Ex. 19: 5). The just are they who have escaped the corruptions of the world, and are "partakers of the Divine nature" (2

Peter 1: 4). Emerson in a public address said: "If a man is at heart just, then, in so far is he God. The safety of God, the majesty of God, do enter into the mind with justice." And again he said: "Ineffable is the union of man and God in every act of the Soul; the simple person who, in his integrity, worships God, becomes God; yet forever and ever the influx of this better and universal Self is new and unsearchable." All virtue, all truth, all justice is of God. "For what maketh thee to differ from another? and what hast thou that thou didst not receive?" (1 Cor. 4: 7). "That which may be known of God is made manifest in the lives of the just" (Rom. 1: 9). "He that hath seen me hath seen the Father" (John 14: 9).

The Scriptures teach that man inherits God, and God inherits man. This reciprocity of inheritance is glorious, it is scientific; it bespeaks the high and holy possibilities of man. To the illumined this idea is the source of indescribable edification. Man is a "partaker of the Divine nature"; this divine relation constitutes the Fatherhood of God, and the brotherhood of man. The Hebrew Scriptures teach the dignity of man, and the equality of men before God. "Honor all men" (1 Peter 2: 17); every man is his brother's keeper.

In a book entitled *Judaism and Its History*, containing a series of lectures by Abraham Geiger, late a Rabbi of an Israelite Congregation at Frankfort on the Main, is the following:

Judaism has not allowed the doctrine of original sin to be grafted into it, though great pains were taken in the attempt to deduce the idea from the Scriptures; it has not permitted the annihilation of the title of the nobility of mankind, and has clung to the conviction that man has been invested by God with the power of free self-determination and self-

improvement; that despite the sensual propensities innate in man's nature, he is vested with the power of conquering them and of reaching by his own exertions the goal of elation and ennoblement. And precisely because Judaism remained free from the doctrine of original sin and the corruption of human nature, it never had any need or desire for again attaining purification by means of an extraneous redemption. It has never exchanged its Merciful God for the God of that Love which, to satisfy anger, requires a grand, sufficient, vicarious sacrifice.

The Hebrew Scriptures teach the orderly evolution of the soul; the process is inward, subjective, and psychological. God has endowed the human soul with reason "to dress it and to keep it" (Gen. 2: 15); and it, therefore, follows that the purification and redemption of the human soul is not accomplished by "an extraneous redemption." "Blessed be the Lord God of Shem; and Canaan shall be his servant" (Gen. 9: 26); blessed be the Lord God of the wise, the just, and the righteous. Shem represents the Splendor of man, mind lifted up above the things of the sensuous world, "mind, true and free and in harmony with nature." The just are ruled of God; they are related to His kingdom; their souls are attuned to truth; they speak the truth in any presence; and for speaking it they have been maligned, persecuted, poisoned, and crucified the world over by the children of Ham. The just are they that bear the ark of the covenant; the soul of the just man is the ark of the covenant. The children of Shem are they that stand before the Lord, and minister unto Him, and bless in His name (Deut. 10: 8). The blessing of the just is the blessing of God; for His Spirit is in them (Gen. 41: 38). Man is not man until the Spirit and

power of God is made manifest in him. "He that hath seen me hath seen the Father."

> Progress is the Law of Life,
> Man is not Man as yet.
>
> BROWNING.

The children of Shem are they that keep the covenant of which the rainbow is the token; they are a peculiar treasure unto God above all people; they are a kingdom of priests, and a holy nation (Ex. 19: 5, 6). The children of Shem, the children of the regenerate, are "the children of the promise, that are counted for the seed" (Rom. 9: 8). The Scriptures teach that the reformation of mankind is to be accomplished through the children of the regenerate. Men and women owe it to God and man to live clean and virtuous lives, that their children may be without blemish in mind, and soul, and body. How few there are who live above the spirit of the world, who sincerely and habitually seek to conform their lives to the high and holy ideals of the Scriptures. In a word, how few there are who live worthy of parentage; and yet every rational being must know that this is an heaven-imposed duty.

Egypt, "the land of Ham" (Ps. 105: 23), is the home of primitive man; this land like the Egyptians who abided there in the days of Moses, represents a low carnal state of consciousness. The desert, or wilderness, into which Moses led the children of Israel is intermediary between Egypt below and the promised land above, or beyond. The desert, like the children of Israel who were there disciplined, and chastened, represents a state of consciousness above the Egyptian; the desert is the abode of them that dwell in booths. The promised land represents an high and holy state of

consciousness; it is the home of the elect; it is the land of Shem. This land represents that state wherein man "shall not lack anything" (Deut. 8: 9). The sons of Noah, who went forth of the ark, represent those who have forever peopled the earth. "These are the sons of Noah; and of them was the whole earth overspread" (Gen. 9: 19).

CHAPTER III

THE STORY OF ABRAHAM, THE HEBREW

I am the Almighty God, walk before me, and be thou perfect. (Gen. 17: 1).

IN the eleventh chapter of Genesis, it is written, that "Terah begat Abram, Nahor, and Haran; and Haran begat Lot." It will be observed that Lot is related to Abram, as Canaan was to Shem (Gen. 9: 18), and Abram, like Shem, "holds fast to his integrity" (Job 2: 3); but Lot is as "unstable as water." States or planes of consciousness are described and explained in the Scriptures, over and over, by contrasting the conduct and the utterances of individuals. Man does what he does because he is what he is. When man is faithful to reason and conscience his conduct can be predicted; but when he abides on the animal plane of consciousness, when he is the victim of anger, hypocrisy, superstition, falsehood, envy, greed, lust, malice, and revenge, then it is impossible to predict his conduct.

Abram is self-reliant; he is controlled of reason; he is controlled from within, and not from without. Lot is the victim of his desires. Desire is the craving of the lower sensuous nature of man for things that offer carnal comfort and pleasure; and Lot, like all the carnally minded, is led hither and yon by those objects

that offer carnal gratification; and it may be said that he is controlled from without, rather than from within. In a word, he who is absolutely faithful to reason walks upright before God and man; but he who is carnally minded disregards reason and is not governed by that which brings him into harmony with the divine order, but he is led in every conceivable direction by objects which promise carnal and sensual pleasure.

> Reason in Man obscured, or not obeyed,
> Immediately inordinate desires
> And upstart passions catch the government
> From Reason, and to servitude reduce
> Man, till then free. Therefore, since he permits
> Within himself unworthy powers to reign
> Over free Reason, God, in judgment just,
> Subjects him from without to violent lords,
> Who oft as undeservedly enthral
> His outward freedom. Tyranny must be,
> Though to the tyrant thereby no excuse.
> Yet sometimes nations will decline so low
> From Virtue, which is Reason, that no wrong,
> But justice and some fatal curse annexed,
> Deprives them of their outward liberty,
> Their inward lost; witness the irreverent son
> Of him who built the ark, who, for the shame
> Done to his father, heard this heavy curse,
> Servant of servants, on his vicious race.
>
> MILTON: *Paradise Lost*, Twelfth Book.

"And Terah took Abram his son, and Lot the son of Haran . . . and they came unto Haran, and dwelt there" (Gen. 11: 31). It will be observed that Terah took Abram and Sarai, the wife of Abram, and Lot, and went forth with them, from Ur of the Chaldees, unto Haran, and that the place to which they migrated

bears the name of Terah's son, the father of Lot. "They came unto Haran, and dwelt there"; this language evidently describes a low state of consciousness, a state, it would seem, resembling the Egyptian. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing. . . . So Abram departed, as the Lord had spoken unto him; and Lot went with him." This is a splendid figure of speech; Abram is here represented as abandoning Haran; he goes forth to find the promised land, "a land that God will show him" (Gen. 12: 1). "And Lot went with Abram." We shall presently see how Lot falls into trouble and how Abram rescues him. He who lives on the higher plane of consciousness rescues him who lives on the lower. "Am I my brother's keeper?"

Abram abandons Haran; he goes forth to possess the promised land, "a land wherein man shall not lack anything" (Deut. 8: 9), the land that is a symbol of the highest state of consciousness of which man in his present state has any knowledge. The Lord's command to Abram to abandon Haran, his country, and his kindred, and his father's house calls to mind that passage of Scripture which the ignorant and conceited have so often quoted and criticized, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his life also, he cannot be my disciple" (Luke 14: 26). Abram is here represented as severing every tie that bound him to the carnal state; and Jesus says that no man can be his disciple unless he hates the carnal life, in father, mother, wife, brother, sister, or in himself.

Man must abandon Haran if he would be a disciple of Jesus; and it is safe to say that no man will abandon the sensuous life, and live above the animal spirit of the world, unless there has sprung up in his heart an enmity, a hatred of the spirit of the world. "God's anointed are they that love righteousness and hate wickedness" (Ps. 45: 7). Let the soul of man, the daughter of God, flee the carnal life; for this is the way of salvation. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for He is thy Lord; and worship thou Him" (Ps. 45: 10).

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." This is the imperative command of Heaven to every rational soul; it points the way of salvation; and there is no other. It is written that Abram took Sarai his wife, and Lot, "and the souls that they had gotten in Haran," and went forth into the land of Canaan. The souls that we know in this world are "gotten in Haran." Every human being who is born into the world is begotten in Haran; Haran represents the carnal world; and every human soul which abides in a body of flesh begins its sojourn on earth in Haran. "The first man [the outer physical man] is of the earth, earthy; the second Man [the inner, the mental, the spiritual Man] is the image of the Lord of heaven" (1 Cor. 15: 47). "And Eve bare Cain, and said, I have gotten a man from the Lord" (Gen. 4: 1). The Mind is the Man. "As Moses lifted up the serpent in the wilderness, even so must the son of man [the mind of man] be lifted up; that whosoever believeth in him [that whosoever believeth in the high and holy

possibilities of man] should not perish, but have eternal life" (John 3: 14).

It is written that Abram journeyed for a time in Canaan; and that there was a famine in the land: "that Abram *went down* into Egypt to sojourn there; for the famine was grievous in the land"; and that Abram advised Sarai his wife to say to the Egyptians that she was his sister. "Say, I pray thee, thou art my sister." This singular statement is intended to tell, and does tell what the Egyptians represent. According to the symbolism of the Scriptures, they represent the fallen, carnal state of man, his primitive state, the Gentile state (Eph. 2: 3, 11). It will be observed that "Abram *went down* into Egypt." What sort of famine is this which compels Abram to sojourn for a time in Egypt? Is it a famine of bread, or a famine of virtue? What is it that fills the world with sin and death? What is it that brings plagues upon Pharaoh and his house? It is the absence of virtue. "And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife." This is the fate of carnality. The curse of heaven is upon it. The blessing which attended Abram is the blessing which forever attends virtue. "I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed" (Gen. 12: 2, 3).

"And Abram *went up* out of Egypt, he, and his wife, and Lot with him. . . . And he went on his journey from the south *even to Bethel*, unto the place where his tent had been at the beginning, between Bethel and Hai." Bethel represents an high and holy state of consciousness (Gen. 35: 1). Abram's mind and heart

are set upon the promised land; it is there that he builded altars, "and called upon the name of the Lord" (Gen. 12: 7, 8). This land represents a state of consciousness far transcending the Egyptian; but Lot is not pleased with the high land, he prefers the low. There was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle; and Abram counseled peace; and there was a division of land between them. Lot chose the low land, the plain of the Jordan, in which were the cities of Sodom and Gomorrah. "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly." Our affections determine our associations; men pitch their tents in the direction of what they love. "Their abominations were according as they loved" (Hosea 9: 10).

Abram is the possessor of the promised land. "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee" (Gen. 13: 17). He that attains to this land "shall not lack anything" (Deut. 8: 9). Abram's inheritance of this good land recalls what Emerson says in the first portion of his essay on *History;* "There is One Mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. . . . Who hath access to this universal mind, is a party to all that is or can be done, for this is the only and sovereign agent. . . . Of the Universal Mind each individual man is one more incarnation. All its properties consist in him." The promised land is the inheritance of each and all of God's elect. What Emerson has seen fit to amplify in essays is here abridged into a

sentence. What a profound psychology is revealed in the symbolism of the Scriptures.

In the fourteenth chapter of Genesis is a singular story about five kings waging a battle against four kings. The five kings were joined together in the vale of Siddim, which is the salt sea; they are the kings of the low lands; they represent the carnal appetites. "Twelve years they served Chedorlaomer [the mind—that which is destined to glory], and in the thirteenth year they rebelled." Plato in his dialogue *Laws* speaks of three wants and desires.

> Now these are eating and drinking which begin at birth; every animal has a natural desire for them, and is violently excited, and rebels against him who says he must not satisfy all his pleasures and appetites, and get rid of the corresponding pains. And the third and greatest and sharpest want and desire breaks out last, and is the fire of sexual lust, which kindles in men every species of wantonness and madness. And these three disorders we must endeavor to master by the three great principles of fear and law and right reason.

Lust is a fierce and fiery king, and his attempted rule begins about the thirteenth year, the age of puberty.

And Lot, who "pitched his tent toward Sodom," was captured by the five kings. "And they took Lot, who dwelt in Sodom, and his goods and departed. And there came one that had escaped, and told Abram the Hebrew. . . . And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. *And he divided himself against them*, and smote them." The name Dan means judgment or justice; Abram pursued them to

justice. He who would conquer his five kings, or would rescue his brother who is the victim of his five kings, must rely upon "his trained servants, born in his own house," and these trained servants, the righteous affections of the heart, must act in obedience to their lord and master, Reason. Abram's victory is complete; the power of the five kings is destroyed, and Lot and his goods are restored. Why Abram has just three hundred and eighteen trained servants, who were born in his own house, is a matter of some mystery. Numbers, when used objectively, ordinarily express quantity; but when used in a subjective or psychological sense, express quality. This number, it would seem, is suggestive of unity, and perfection within the soul of Abram.

When Abram returned from his victorious campaign against the rebellious kings that abided in the low land "full of slime pits," he was banqueted, like all the sons of God who have overcome the world. "Abraham saw my day, and rejoiced" (John 8: 56). "And Melchisedec King of Salem brought forth bread and wine: and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth: and blessed be the Most High God, which has delivered thy enemies into thy hand. And Abram gave him tithes of all." Abram is a master in Israel; God girded him with strength whereby he conquered and destroyed his enemies. "I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed. I have wounded them that they are not able to rise; they are fallen under my feet. For thou hast girded me with strength for the battle: thou hast subdued under me those that rose up against me . . . and let the Lord God of my salvation be exalted" (Ps. 18: 35–

50). Every one who would feed upon the bread and wine, the truth and wisdom of heaven, brought forth by the priest of the Most High God, must conquer and destroy his enemies that counsel rebellion, that are joined together in the vale of Siddim, the vale of the slime-pits. "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke 19:27).

This is the marriage of Cana; it is the celebration of the triumph of man over his enemies, the rebellious kings of lust, greed, malice, envy, and murder. It is the triumph of man over his animal propensities. When this victory is accomplished, then is there harmony and unity within the soul; and this unity between the head and the heart, between wisdom and love, is the marriage of Cana; and is what Swedenborg called the "Celestial marriage." "And Abram gave the priest of the Most High God tithes of all"; Abram would not receive any reward from the King of Sodom, the king of the world, not even a shoe-latchet, lest the King of Sodom should say, "I have made Abram rich." Abram recognizes God and God alone as the author of his salvation; and he gave tithes of all as an acknowledgment of the mercy, and power, and goodness of God. Abram is resurrected from the dead; he has cast away the grave-clothes that bound him (John 11:44).

The story of the five kings is again told in the tenth chapter of Joshua; he, like Abram, conquers and destroys his five rebellious kings; and it is God who gives the victory. "And the Lord said unto Joshua, Fear them not; for I have delivered them unto thine hand" (Josh. 10:8). "Thy carnal nature is subject unto thee, and thou shalt rule over it" (Gen. 4:7). God has put the animal propensities of man within the power of

him who desires to conquer and destroy them. Let no man believe that he can escape the responsibilities of life. Every rational being is charged with heaven-imposed duties. The Mind is the Man. Reason in its purity is divine and godlike. "It is the Lamb of God that taketh away the sin of the world" (John 1: 29). "Send ye the Lamb to the ruler of the land from Sela to the wilderness" (Isa. 16: 1). The office of reason is high and holy; and he who prostitutes his mind offends against God. It is true that God gives the increase, but it is equally true that man is charged with the responsibility of planting and watering. "Every man shall receive his own reward according to his own labor. For we are laborers together with God" (1 Cor. 3: 6–9).

There are human souls which give no evidence of reason; there are others in which reason is fallen, and debauched. Mentality in its purity we do not know. Plato tells us in his dialogue *Laws*, that "there is no law or order which is above knowledge, nor can mind without impiety, be deemed the subject or slave of any man, but rather the lord of all. I speak of mind, true and free and in harmony with nature. But then there is no such mind anywhere, or at least not much; and therefore we must choose law and order, which are the second best." The law [represented in precepts, commands, and inhibitions] is not made for the righteous man, but for the lawless and the disobedient, for the ungodly and for sinners" (1 Tim. 1: 9).

Joshua's kings evidently went into rebellion about the thirteenth year; but some time after the thirteenth year, Joshua, like all the great, with the help of God set about to destroy these kings that "would not that he should reign over them." When right reason is aided by the affections of a righteous heart, when the

head and heart act in unison, then are the five kings in peril, then is "man divided against them, he and his trained servants" (Gen. 14: 15). It is entirely evident that Joshua divided himself against his five kings, for it is written that he commanded the sun and moon to stand still "until the people ('his trained servants, born in his own house') had avenged themselves upon their enemies. Is not this written in the book of Jasher?" The book of Jasher is the book of the righteous, of the just. This legend, or a like one, it would seem, was recorded in this ancient and lost book.

An essential function of the sun and moon is to give light. Joshua would not have wisdom and reason, the Light of the soul, cease their function for an instant, when he was engaged in the battle of his life to overcome the world. Joshua "put on the armour of Light," and maintained it. Heaven values a man as he is faithful to the Light that it has given him. Joshua and his trained servants, the affections of a righteous heart, made an end of his rebellious kings. "Come near put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage; for thus shall the Lord do all your enemies against whom ye fight." This is evidently an allegory descriptive of the triumph of wisdom, the Light of the soul, aided by the affections of a righteous heart, over all that is false, low, and rebellious within the soul of man.

Joshua before he had attained to the "fullness of the stature of Christ," was called Hoshea, or Oshea (Deut. 32: 44; Num. 13: 8, 16); but when he had prevailed with God, when he had destroyed his rebellious kings, there was prefixed to Oshea, the divine name, Jah (Ps.

68: 4); and thus his name became Jehosua, or Joshua, Jehovah's help, a Saviour. Joshua was evidently resurrected from the dead while living in the world; and like all who have overcome the world, he belonged to the "unchangeable priesthood, the priesthood after the order of Melchisedec" (Heb. 7: 11, 24). Joshua was a master in Israel, a Saviour. It was he who gave the command to cross the Jordan on the third day; it was he who led the children of Israel into their inheritance, "into the possessions of the Gentiles, whom God drove out before the face of the fathers of Israel" (Acts 7: 45). Joshua did what he could to lead his people to find that rest and peace that abideth forever (Heb. 4: 8–11). Joshua was faithful to Reason, the Light that God has put into his soul. He believed in his heart that God is, and that He is a rewarder of them that diligently seek Him. The light of reason, the light of wisdom, symbolized by the sun and moon, never forsakes the just. "Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting Light, and the days of thy mourning shall be ended" (Isa. 60: 20). There is a curse pronounced upon those who make a false use of the Light that God has given them. "Night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them" (Micah 3: 6).

Men do themselves indescribable injury by asserting untruths; they destroy the Light within their souls. "He that doeth the truth cometh to the Light," said Jesus; and it follows that he who offends against the truth cometh to darkness. "When the habit of speaking the truth is neglected, the capacity for perceiving it

is gradually lost." Evil in its every form incapacitates man from loving what is good and perceiving what is true. "False words," said Socrates, "are not only evil in themselves, but they infect the soul with evil." This has been observed by men far less renowned, than the sage of Athens. Macaulay in his essay entitled: *Gladstone on Church and State*, said:

> The keenest and most vigorous mind of every generation, minds often admirably fitted for the investigation of truth, are habitually employed in producing arguments such as no man of sense would ever put into a treatise intended for publication. . . . The habit of discussing questions in this way necessarily reacts on the intellects of our ablest men, particularly of those who are introduced into parliament at an early age. . . . Indeed, we should sooner expect a great original work, for example, as the *Wealth of Nations*, from an apothecary in a country town, or from a minister in the Hebrides, than from a statesman, who, ever since he was one-and-twenty, had been a distinguished debater in the House of Commons.

That evil in its every form tends to an atrophy of the mind, and in harmony within the soul, is taught by all the wise. "It is by your order, O Lord, that all irregularity of mind," said St. Augustine, "should carry its punishment along with it." When one commits an injustice, there is a reaction upon him; and the injury that he does his mind and soul is measured by the wrong he does. That man is destined to reap the fruit of his own thought and conduct is a scriptural axiom. "I will bring evil upon this people, even the fruit of their thoughts" (Jer. 6: 19; Prov. 1: 31). He that makes a faithful use of heaven's bestowal will be given more, but he that puts it to a false use is destined to lose it (Matt. 13: 12).

Recurring again to the fourteenth chapter of Genesis which recounts how Abram destroyed the five rebellious kings, and how he was then entertained by Melchisedec the King of Salem, who brought forth bread and wine, the symbols of truth and wisdom, it is interesting to note what immediately follows in the fifteenth chapter.

"We have what is called a science of psychology," said Schopenhauer, "but no psyche." What is the nature of psyche? Do the Scriptures describe the human soul, and the mode and manner of its evolution? The late Prof. William James, who was affectionately spoken of in his day as "the unchallenged veteran leader of American psychology and philosophy," said: "It is indeed strange to hear people talk of the 'New Psychology,' and write histories of psychology, when into the real elements and forces which the word covers not the first glimpse of clear insight exists. . . . This is no science, it is only the hope of a science." It is evident that psychology has made little or no progress as a science, because it has to its account no principles which men of science generally acknowledge as true. How is a science to be builded when no two observers start from the same premise? Reason, as the old Greek philosophers have said, demands a *pou sto*, a starting point. The people of the world will have a science of psychology when the principles of the Scriptures are understood, and demonstrated in the lives of men.

Is it possible that the Scriptures are essentially and profoundly psychological? Is it possible that this is true, and that science has failed to discover it? Herbert Spencer in his work on *Education: Intellectual, Moral, and Physical*, tells us that true education is essentially psychological.

The true education [said Spencer] is practicable only to the true philosopher. Judge, then, what prospect a philosophical method now has of being acted out! Knowing so little as we yet do of Psychology, and ignorant as our teachers are of that little, what chance has a system which requires Psychology for its basis? . . . *Education must conform to the natural processes of mental evolution.* . . . A nebulous perception of it now prevails among teachers; and it is daily more insisted on in educational work. "The method of nature is the archetype of all methods," says M. Marcel.

In the fifteenth chapter of Genesis, Abram is again told of his inheritance; he is told in a most precise and specific way. The ultimate and abiding inheritance here and elsewhere described in the Scriptures is not an earthly possession. It is represented in that wealth and splendor of soul that gives rest and peace, that brings man face to face with God, that makes him conscious of the Divine Presence. "Fear not, Abram; I am thy shield, and thy exceeding great reward" (Gen. 15: 1). "The Lord is Man's inheritance, according as the Lord thy God promised him" (Deut. 10: 9). "For the Lord's portion is his people; Jacob is the lot of his inheritance" (Deut. 32: 9). The just inherit God; and God inherits the just. "I lead in the way of righteousness, that I may cause those that love Me to inherit substance" (Prov. 8: 21). This reciprocity of inheritance is glorious; it proclaims the Fatherhood of God, and the brotherhood of man. What could be more suggestive of human immortality than this? How can man know that it is possible for him to inherit the power and glory of heaven?

"And Abraham said, Lord God, whereby shall I know that I shall inherit it? And He said unto him, Take Me an heifer three years old, and a she-goat three

years old, and a ram three years old, and a turtle-dove, and a young pigeon." The human soul, the living, moving, abiding entity, with or without its mask of flesh, is revealed in three principles, prefigured by the ram, the heifer, and the goat. When Abram, coöperating with his Maker, has destroyed his five rebellious kings, and attained to the marriage feast of Cana, when the principles that inhere in his soul are in a state of unity, then is he conscious that God is, and what man is, then is he conscious of his abiding inheritance. The condition of Israel's possession of the promised land, of his inheritance, was character. "That which is altogether just shalt thou follow, that thou mayst live and inherit the land which the Lord thy God giveth thee" (Deut. 16:20; Num. 32:11).

(1) The ram three years old represents the head, the seat of reason. Reason is assertive, initiative, and constructive. The head is the seat of the masculine powers of the human soul. The ram leads and defends the flock; he represents the sign Aries. Abram's ram is without blemish; he is three years old. Three as here used indicates perfection. (2) The heifer is the symbol of the heart, the life center, the seat of the affections and the emotions. The heart is essentially feminine. The heifer is three years old; Abram is pure in heart. "Blessed are the pure in heart for they shall see God." (3) The she-goat is the symbol of the lower principles of the human soul, the seat of the carnal appetites. The goat is three years old; the lower principle of the soul is, therefore, in a state of perfect subserviency to the head and heart.

"And Abram took unto him all these (the animals and the birds), and divided them in the midst, and laid each piece one against another: but the birds divided

he not." The animals represent the respective principles of the human soul; and Abram is represented as placing these in their right order. Plato in his dialogue, *The Republic*, says that when man has bound together the three principles within him, which may be compared to the higher, the lower, and the middle of the scale (of music), and the intermediate intervals—when he has bound together all these, and is no longer many, but has become one entirely temperate and perfectly adjusted nature, then he will begin to act wisely and justly.

A thing composed of parts approaches perfection in just the degree that its several parts are perfect. The soul's perfection, as Plato has said, is represented in the unity and harmony of its principles. Abram "laid each piece one against another." When Abram abandoned Haran, when he went out of his country, and from his kindred, and from his father's house, he pitched his tent, having Bethel on the west, and Hai on the east: and there he built an altar unto the Lord, and called upon the name of the Lord (Gen. 12: 8). Bethel means the House of God, and Hai, a heap of ruins. Since the Scriptures often speak of the body, or the soul of man as the house of God, it follows that Hai represents the soul of man in a state of confusion and disorder, and Bethel the soul in a state of unity and harmony.

"But the birds divided he not." Birds are a symbol of the formless. They represent the mental, the spiritual. The fowls that come down upon the carcasses represent, it would seem, carnal mind, human mentality at its nadir; but it is written that "Abram drove the fowls away"; he lived superior to the carnal, sensuous state of man. The young pigeon is, we believe, the symbol of Reason; and the turtle-dove of the Holy

Spirit; and thus, the fowls, the young pigeon, and the turtle-dove represent ascending degrees of consciousness. Emerson in his essay on *History*, says: "There is One Mind common to all individual men. . . . Of the Universal Mind each individual man is one more incarnation. All Its properties consist in him." The body of man is susceptible of division into parts, and the soul may be contemplated in the light of its principles, but Mentality is One. It is indivisible. "It is impossible that the essence which reasons within us," said Pascal, "should be other than Spiritual." He that is faithful to the Light that God hath put into his soul shall have it enlarged unto wisdom, but he that puts his Light to a false and wicked use is destined to lose it. This is taught in the parable of the talents; he that makes a false use of the mentality God has given him is "the unprofitable servant who is cast into outer darkness" (Matt. 25: 30). What do we understand by Christ, or Israel? What do these names represent? They represent mentality lifted up, mind free from all earthly contamination, "mind," as Plato said, "true and free and in harmony with nature." "When ye have lifted up the son of man, then shall ye know that I am he, and that I do nothing of myself" (John 8: 28). When your mind is lifted up above the things of the sensuous world, then is Christ "formed in you" (Gal. 4: 19).

The birds, the turtle-dove, and the young pigeon, Abram divided not. Carnal mind, mind fallen, is still mind. The young pigeon represents Reason, mentality; the turtle-dove is a symbol of the Holy Spirit. "And the Lord God took the Man, and put him into the Garden of Eden to dress it and to keep it" (Gen. 2: 15). The mind is the man. The true office of man is the

perfection and preservation of the soul. When the soul is made perfect, then it is the conscious organ of the Holy Spirit of which the dove is a symbol (Matt. 3: 16; John 1: 32). When man has overcome the world, when "he has put all things under his feet, then is man himself subject unto Him that put all things under him, that God may be all in all" (1 Cor. 15: 27, 28). When man has done his work, when his soul is made perfect, then is he himself assimilated to the Holy Spirit.

In ancient times, it seems that precepts and principles for the guidance of mankind were taught almost exclusively in symbols, allegories, and parables. Why was sign language adopted in the writing and teaching of the Scripture? The reasons are certainly apparent and conclusive. In ancient times and even during the Middle Ages, it was worth one's life to affirm doctrines that were contrary to the accepted beliefs of the priestly and governing classes. It is said that the great discovery of Copernicus, to wit: that the earth moves around the sun, was not published to the world until after his death. "Why speakest thou to the people in parables? Jesus answered and said unto his disciples, Because it is given unto you to know the mysteries of the Kingdom of Heaven, but unto them it is not so given" (Matt. 13: 10, 11). To the pure in heart it is given to know the mysteries of the Kingdom of God, but to the sensuous, conceited, and animalized, any attempted explanation of spiritual things meets with ridicule, mockery, even with violence. If we live in Egypt, or Sodom, we are expected to conform to their sensuous customs and habits, or stand condemned. "Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" (Ex. 8: 26). Moreover, if the truth had been told by

the prophets of old in the plainest and simplest language it is quite probable that, bigoted and conceited men, in order to justify their prejudices and preconceived opinions, would have translated the Scriptures in such a way as to destroy their true and inward meaning; but since the Scriptures were taught and written in a sign language their perversion was made most difficult.

In the sixteenth chapter of Genesis it is written that Sarai, Abram's wife, took Hagar, her Egyptian maid, and gave her to Abram to be his wife, and that Hagar bear Abram a son, and that Abram called his son's name Ishmael. Ishmael is the son of an Egyptian woman. He is the type of the primitive man, of man in the Gentile state. "His hand is against every man, and every man's hand is against him." In the seventeenth chapter is an account of the predicted birth of Isaac. He is the son of Sarah, the free woman. It will be observed that Isaac is born after Abram's name is changed to Abraham, and Sarai's name to Sarah. Isaac is born of regenerate parents. Paul says that "He who was of the bondwoman was born of the flesh; but he of the free woman was by promise. Which things are an allegory" (Gal. 4: 23, 24). The bondwoman and her son represent a heart and mind that are set upon the things of the world; the free woman and her son represent a heart and mind superior to the things of the world.

"And Sarai said unto Abram, It may be that I may obtain children by Hagar" (Gen. 16: 2). How is Sarai to obtain children by Hagar? By what natural or evolutionary process does Sarai become the mother of the children of Hagar? Sarai's name is changed to Sarah, the Princess, the universal mother, "the mother of nations." Sarah is the mother of the two nations

into which all mankind are divided, to wit: the Gentiles, and the Jews or Israelites. These two nations are represented by Cain and Abel, and by Ishmael and Isaac. Isaac is born of regenerate parents; he is born after his parents have been given new names to correspond to their new and perfected characters; and Abraham circumcised Isaac when eight days old "as God had commanded him" (Gen. 21: 4). Children born of regenerate parents are counted for the seed. "The children of the promise are counted for the seed" (Rom. 9: 8). Isaac, born of regenerate parents, is predisposed to virtue from his youth. "Among you [the regenerate] he that is eight days old shall be circumcised" (Gen. 17: 12). Circumcision, like baptism in water, is a symbol of regeneration. "Who shall forbid water seeing these have received the Holy Ghost as well as we?" (Acts 10: 47). "It may be that I may obtain children by Hagar." When does Ishmael, the Gentile, the child of the flesh, become the adopted son of the regenerate Sarah? It takes place when he attains the age of discretion, and chooses to be her son. "And Ishmael was thirteen years old, when he was circumcised" (Gen. 17: 25).

Abram's name is changed to Abraham; and it is written that God established "an everlasting covenant" with him (Gen. 17: 7). This is the covenant that God makes with all the just; it is represented in the soul's perfection. Man's covenant with God is represented in his consciousness of God's Spirit, and his fidelity to God and man. Abraham, like all of the great, is a prophet. "Shall I hide from Abraham that thing which I do; Seeing that he shall do justice and judgment?" (Gen. 18: 17–19). It is said that Abraham entertained angels, and was forewarned of the destruction of

Sodom. He entertains angels who has that spiritual insight by which he reads the doom of a sensuous and wicked people. This legend is true to human nature. What community, tribe, or nation of people was ever decimated or destroyed by war, famine, or pestilence without being forewarned by some god-fearing person? Moreover, no community, tribe, or nation of people was ever destroyed in which any considerable number of righteous people dwelt. "Where there is no vision the people perish; but he that keepeth the law, happy is he" (Prov. 29: 18).

In the nineteenth chapter of Genesis it is written that Lot sat in the gate of Sodom and that two angels came to Sodom; that Lot rose up to meet them, and that he bowed himself down before them; that he urged them to turn in and tarry all night in his house. "And they said, Nay; but we will abide in the street all night. And Lot pressed them greatly; and they turned unto him, and entered into his house; and he made them a feast." And before they lay down the men of Sodom, compassed Lot's house about, and demanded that he should bring out his celestial guests, and Lot went out unto them, and offered to give them his two daughters. "But the angels put forth their hands, and pulled Lot into the house to themselves, and shut the door. And they smote the men that were at the door of the house with blindness, both small and great; so that they worried themselves to find the door." This is an allegory; it is the story of the soul. Lot desires to lead a better life; he desires to set his mind and heart upon things above; he desires to entertain celestial visitors in his house, in the depths of his soul, but he seems powerless to abandon the life of Sodom. This allegory is descriptive of the condition of every unregenerate human soul.

The angels represent Lot's desire to be just and upright before God, his wife and his daughters represent his heart, and the debauched affections of his heart, and the men of Sodom represent his unrestrained carnal desires. "Lot sits at the gate of Sodom"; he is desirous to abandon the life of Sodom, but his house is compassed about by the men of Sodom, his carnal desires are forever urging him to abandon his house, his soul, the temple of God. He that goes in pursuit of the pleasures of the world abandons and defiles the house of God. "Ye are the temple of God, and the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy" (1 Cor. 3. 16, 17). "And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, *get you out* of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law." Lot's affections, his daughters, that are wedded to the Sodomites are doomed. The angels, the divinity within the soul of Lot, hastened him to abandon Sodom. "Arise, take thy wife, and thy two daughters, *which are here;* lest thou be consumed in the iniquity of the city." And yet it is said that "he lingered." When Lot, his wife, and his two daughters were out of Sodom, the command is given: "Escape for thy life; look not behind thee, neither stay thou in all the plain, lest thou be consumed." Abandon Sodom; "escape for thy life." This is the way of salvation; there is no other.

"But Lot's wife looked back from behind him, and she became a pillar of salt." Lot's heart has undergone a great change. Salt is a symbol of that which preserves; it is a symbol of virtue. "Every sacrifice shall be salted with salt. . . . Have salt in yourselves, and have peace one with another" (Mark, 9: 49, 50). It

would be difficult to conceive a greater miracle, than that change of heart, that forever attends the abandonment of a sensuous life. This allegory teaches that every rational being is confronted with a heaven-imposed duty, entirely personal; the duty of making harmonious and just the soul, the house of God; and he that would accomplish progress in this high and holy work must make his house a fit abode for angels; he must escape Sodom, and flee to the little city of Zoar. With the abandonment of Sodom comes the ascent of reason. When the dawn arose the angels hurried Lot; reason's triumph is represented in the abandonment of the sensuous life. "The sun was risen upon the earth when Lot entered Zoar" (Gen. 19: 23). The Sodomites are smitten with blindness that they cannot find the door (Gen. 19: 11). This is the fate of the carnally minded.

It is written that Lot went up out of Zoar, and dwelt in the mountain, and that his two daughters were with him, and that they dwelt in a cave; and when he was old his daughters made him drink wine, and that each of the daughters was the mother of a son begotten of their father; and the son of one was called Moab, and was the father of the Moabites, and the son of the other was the father of the children of Ammon. This is evidently an ancient myth suggested by Lot's life in the cities of the plain. "Lot dwelled in the cities of the plain, and pitched his tent toward Sodom" (Gen. 13: 12). A large portion of the people composing these ancient tribes lived in the low lands, or plain of the Jordan. This low land was called the "plains of Moab" (Num. 22:1; 26:3; Deut. 34:1). The resemblance of the people composing these two ancient tribes and their habitat may have given rise to the myth that they were

descended from a common ancestor; and thus Lot becomes the eponym. The Scriptures reveal a marked regard for psychological accuracy, but in matters of history they disclose an indifference. This idea is illustrated in the story of Lot. Lot's life from a psychological standpoint is instructive and edifying, but from an historic standpoint it is low, mythical, and fabulous. This story shows the indifference with which religion contemplates events in time. "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4: 18).

In the twentieth chapter of Genesis it is said that Abraham journeyed toward the south and sojourned in Gerar. The name Gerar means pilgrimage, or sojourn. Abraham, like all the great, is a "stranger and sojourner" on the earth (Gen. 23: 4; Heb. 11: 13). "And Abraham said of Sarah his wife, She is my sister: and Abimelech King of Gerar sent, and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman thou hast taken is a man's wife." He that is given to the carnal life is, in contemplation of the Scriptures, "a dead man." "The living" are they who have abandoned the carnal life. "But as touching the resurrection of the dead [the carnally minded], have ye not read that which was spoken unto you by God, saying, . . . God is not the God of the dead, but of the living" (Matt. 22: 31, 32).

Abimelech calls Abraham to account for calling Sarah his sister, and then Abraham explains to Abimelech that what he said is true. "And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? And Abraham said, Because I thought,

Surely the fear of God is not in this place; and they will slay me for my wife's sake. And yet indeed she is my sister; she is the daughter of my Father, but not the daughter of my mother; and she became my wife." The fear of God is not in any place where the people are sensuous and carnal; the carnally minded may pretend to be religious, but in truth their religion is a mockery; they are dead to God. "God is the God of the living, and not of the dead." "Indeed she is my sister; she is the daughter of my Father, but not the daughter of my mother." This figure of speech is beautiful, sublime, and most edifying. It affirms the Fatherhood of God, and the brotherhood of man. "Have we not all One Father? Has not One God created us all?" (Mal. 2: 10). "Call no man your father upon the earth; for One is your Father, which is in heaven" (Matt. 23: 9).

"And unto Sarah Abimelech said, Behold, I have given thy brother a thousand pieces of silver; behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other; thus she was reproved." Why was Abraham a covering of the eyes to all that knew him? God is apprehended through the Mind's eye. "Blessed are the pure in heart for they shall see God." When the eyes are covered, when the eyes are no longer enamored of the things of the sensuous world, then it is that one comes to realize the power and glory of the unseen. "We look not at the things which are seen, but at the things which are not seen" (2 Cor. 4: 18). Abraham, like all the great, made manifest in his own life the power and glory of God and thus sought by life and word to turn the eyes of men from the seen, to the contemplation of the unseen. Abraham was a covering to the eyes of all who knew him, and "thus

was Sarah reproved." Abraham's life was, and is, a reproof to all whose mental vision is set upon outward things. The true office of the mind is the improvement of the soul, the permanent, the abiding, the eternal. The world is filled with "greedy dogs which can never have enough. They all look to their own way, every one for his gain." (Isa. 56: 11). Few indeed have covered their eyes, few indeed have turned from the pursuit of sensuous pleasures and things, and sought to look inward, and to know something of the nature of the human soul; few indeed, like Abraham of old, have sought to make their souls perfect before God and man. "For it is said there came a voice from heaven saying, 'Man know thyself.' Thus the proverb is still true, 'Going out were never so good, but staying at home were better.'" This is from a mysterious anonymous book, *Theologia Germanica*, that emphasizes the importance of self-knowledge.

In the twenty-first chapter of Genesis is an account of the birth of Isaac, and of his circumcision when eight days old. Seven, like the number three, indicates a period, or epoch, wherein a work is accomplished, wherein a work has attained to fulfillment. "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected" (Luke 13: 32). The eighth day, the day of circumcision, indicates the commencement of a new period; it indicates the beginning of a new state. Circumcision on the eighth day certifies the regeneration of the parents, and prefigures the regeneration of the child. Isaac is the child of promise; he is the child of regenerate parents; he is the child of the most fit. "Isaac is counted for the seed" (Gen. 21: 12; Rom. 9: 8). The children of the virtuous, the just, the pure in heart, the most fit, in a

word, the regenerate are the seed whereby all mankind are to be reformed. All the regenerate are Jews, or Israelites, according to the Scriptures. "He is a Jew, which is one inwardly" (Rom. 2:29). Salvation is of the regenerate. "Salvation is of the Jews" (John 4: 22). The regenerate are "a peculiar treasure unto God above all people" (Ex. 19: 5). The regenerate are God's appointed teachers. "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and casteth my words behind thee" (Ps. 50: 16; Dan. 12: 10). Every sensualist "casteth the words of God behind him."

"And Sarah saw the son of Hagar the Egyptian mocking. Wherefore she said unto Abraham, Cast out the bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac." The bondwoman and her son represent a mind and heart set upon the things of the world; the free woman and her son, the regenerate woman and her son, represent a mind and heart divorced from the spirit of the world. Religion is founded upon the idea that there is a Spiritual Kingdom that transcends the animal kingdom of the world; and they that would inherit the higher kingdom, must live above the spirit of the animal world. The carnally minded man, the mocker, whose hand is against every man does not inherit the Kingdom of God. "Blessed are the poor in spirit"; blessed are they that are depleted of the spirit of the world; "for their inheritance is the Kingdom of heaven." "Ye have mocked at the counsel of the poor in spirit, because he putteth his trust in the Lord" (Ps. 14: 6).

"The son of the bondwoman shall not be heir with my son, even with Isaac." This is the Law; it is the

imperative command of heaven. None but the just, none but the regenerate, none but they who have cast out the bondwoman and her son, none but they who live above the spirit of the world, inherit the kingdom of heaven. Jesus said to his disciples: "Because ye are not of the world, the world hateth you" (John 15: 19). John Nelson, John Wesley's faithful friend, when told that religion might interfere with his business, said: "I told them I had reason to bless God that ever John Wesley was born, for by hearing him I was made sensible that my business in this world is to get well out of it; and as for my trade, health, wisdom, and all things in this world, they are no blessings to me, any further than as so many instruments to help me, by the grace of God, to work out my salvation."

"And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away." This well is evidently a symbol of knowledge. It seems that Abraham digged many wells which the sensuous Philistines filled with earth (Gen. 26: 15, 18). Abraham presented Abimelech with three varieties of gifts: sheep, and oxen, and seven ewe lambs which he sent by themselves. Three and seven are numbers that ordinarily mean perfection when thus used. Abraham is a teacher, a master, a dispenser of the waters of life; his life is an illustration of the way of life. He is a type of the perfect man. "I am Almighty God; walk before me, and be thou perfect" (Gen. 17: 1). When Abimelech asked Abraham why he sent the seven ewe lambs as a separate offering, Abraham answered, "that they may be a witness unto me, that I have digged this well" [that I am a teacher of truth, that I am a dispenser of the waters of life]. The seven ewe lambs are a symbol, it would seem, of wisdom and of a

pure heart; and they also suggest the good offices of friendship and peace. There is no abiding peace for man aside from character. The best possible evidence that one has digged wells of knowledge is that he can freely, charitably, and justly dispense the waters of life to all, even to those who would violently take them away, or fill them with earth.

"Abraham called the place Beersheba [the well of the oath]; because there they sware both of them." Abraham and Abimelech take the oath of good fellowship, of peace, at the well of knowledge; they mutually agree to deal justly with each other, and with the descendants of each other (Gen. 21: 23, 24). At this well mankind enter into an eternal covenant, a covenant never to be broken. Abraham, like all the great, was a prince of peace. "Blessed are the peacemakers; for they shall be called the children of God." William Ellery Channing, in his famous lecture on the godlike Fenelon, said: "The word which Fenelon has most frequently used to express the happiness to which the mind ascends by the supreme love of God, is 'peace,' perhaps the most expressive which language affords. We fear, however, that its full import is not always received." These symbols are not history, though they appear in the garb of history. They are essentially psychological; they deal with principles. History deals with events in time; religion with the unseen, the eternal.

In the twenty-second chapter of Genesis it is written that God did tempt Abraham: "And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah [the land that Jehovah has provided, or chosen for the just]; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." It appears that Abraham

proceeded promptly to execute this divine command; for it is said that he rose up early in the morning, and saddled his ass, and took two young men, and Isaac, and wood for the burnt offering, and went unto the place of which God had told him. The domestic ass is a faithful and patient beast of burden, and is a symbol of obedience and service; on the contrary, the horse is the symbol of war, and pomp, and unrestraint; and thus it is that the man of God is represented as riding upon an ass (Zech. 9: 9); and the man of war upon a horse (Isa. 31: 1).

The story of the sacrifice of Isaac is the story of the sacrifice that every human being must make who would attain to the land of Moriah, the land of rest and peace. "The land of Moriah" is a symbolic expression descriptive of a high and holy state of consciousness; a state immune from the trouble of the world. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). "Offer Isaac for a burnt offering." "Thine only [legitimate] son, whom thou lovest." The Scriptures would have us believe that Abraham loved Isaac more than he loved his own life. The sacrifice of Isaac could only mean the sacrifice of his body; the sacrifice of his earthly nature; his soul was immune from the ravages of fire. "Offer [the body of] Isaac for a burnt offering." What does this mean? It means the sacrifice of every earthly consideration; it means the sacrifice of the animal nature of man. This is the price, the condition of human salvation. "Nor will I offer burnt offerings of that which doth cost me nothing" (2 Sam. 24: 24). The proffered sacrifice of Isaac is a symbol descriptive of the crowning act of salvation, to wit: the overcoming of the world. "Be of good cheer; I have overcome the

world." In this story, Abraham is represented as rising to the very zenith of human greatness.

God draws a cloud over each gleaming morn.
Would we ask why?
It is because all noble things are born
In agony.
Only upon some cross of pain or woe
God's son may lie;
Each soul redeemed from self and sin must know
Its Calvary.

Frances Power Cobbe.

"Then *on the third day* Abraham lifted up his eyes, and saw the place afar off" (Gen. 22: 4). "Behold, I cast out devils, and I do cures to-day and to-morrow, *and the third day* I shall be perfected" (Luke 13: 32). Jesus, it seems, referred to the "third day," as "my day." "Your father Abraham saw *my day*, and rejoiced" (John 8: 56). In the Scriptures, Man's sojourn upon earth is often spoken of as "three days." This is illustrated in the life of Moses. Moses was forty years in Egypt, this was his first day; he was forty years in the wilderness, his second day; and his resurrection from the dead at Horeb marked the commencement of the "third day" of his life on earth. They who are resurrected from the dead, while living in the world, are destined to "bear the sins of many" (Heb. 9: 28; Isa. 53: 11). During the last day, the third day, of Moses' life on earth, the sins of Israel were laid upon him. "Thou layest the burden of all this people upon me" (Num. 11: 11, 12). This is the fate of the prophet (Ezek. 4: 4–6); this is evidently the fate of all who have attained to the third day, and are employed in the final work of overcoming the world. "I have glorified

thee on earth: I have finished the work which thou gavest me to do" (John 17: 4). "To bear our sins" is to sustain temptations. They alone are great who are able to withstand any and all temptations. "Remember how God tried Abraham, and how He tried Isaac, and what happened to Jacob; for he hath not tried us in the fire, as He did them" (Judith 8: 26).

On the "third day," man is said "to put away sin by the sacrifice of himself" (Heb. 9: 26). The story of the sacrifice of Isaac is the story of Abraham's great temptation. "It is appointed unto man once to die [to the world], but after this the judgment," the crisis, the great temptation (Heb. 9: 27). They who have attained to the third day, they who have overcome the world, they who are consciously related to the Kingdom of God, have attained to "the end of the world" (Heb. 9: 26). To die to this world, to die to the animal kingdom, is to be born into the spiritual kingdom. The son of man, the mind, must be lifted up, if he would see and know the godlike possibilities of man, and the glory of God's Kingdom. "Verily I say unto you, there are some standing here, which shall not taste of death, till they see the son of man coming in his kingdom" (Matt. 16: 28). Jesus is here represented as addressing his disciples. He tells them how foolish and unprofitable is a selfish, worldly life, then in splendid Oriental phrase, he describes the glory that attends him who is consciously related to the Kingdom of God (Matt. 16: 24–28).

Jesus made himself identical with the spiritual kingdom, which transcends the animal kingdom of this world. "He said unto the Jews: Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8: 23). Jesus tells the Jews that, when

their minds are lifted up above the things of the sensuous world and are related to the higher kingdom, they will then know the truth concerning him. "Then said Jesus unto them, When ye have lifted up the son of man [when ye have lifted up your own minds], then shall ye know that I am He, and that I do nothing of myself; but as my Father hath taught me, I speak these things" (John 8: 28). They who are related to the Kingdom of God are the conscious organs of the Holy Spirit; they are taught of their Father. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1: 21; Luke 1: 70). The prophets are they who speak in God's name (Dan. 9: 6; 2 Chron. 36: 15, 16; Neh. 9: 30). The Scriptures unqualifiedly teach that there is a stage in the moral progress of man, when he is entitled to speak, and does speak in God's name; or, in other phrase, there is a stage in the evolution of the soul of man when the Holy Spirit speaks through him. "The hour is coming when all who are in the graves [when all who are in the sensuous state] shall hear my voice, and shall come forth, they that have done good to the resurrection of life; and they that have done evil unto the resurrection of damnation. I can of mine own self do nothing: as I hear [as I am led of the Spirit], I judge, and mine own judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (John 5: 28–30). The damnation that man suffers when he is resurrected out of a state of carnality and death into a state of spirituality and life, is measured by the evil that he has done. "But ye can call to remembrance the former days, in which, after ye were illumined, ye endured great and divers afflictions" (Heb. 10: 32).

"And Abraham took the wood of the burnt offering,

and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide Himself a lamb for a burnt offering; so they went both of them together." The wood of the burnt offering is laid upon Isaac. What does the wood represent? It represents the sacrifice that man must make would he attain to the Kingdom of God; it represents his animal and worldly nature. The animal nature of man, like the wood that is laid upon the altar, is doomed to sacrifice. Man is not consciously related to the higher kingdom till he has sacrificed the lower. All evil in man is traceable to his animal nature. The iniquities of Israel were laid upon the head of a goat, a symbol descriptive of the carnal nature of the soul of unregenerate man. These symbols are true to human nature; they are scientific. "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight" (John 18: 36).

"And Abraham took the fire in his hand, and a knife." The fire in Abraham's hand is a symbol of the Holy Spirit, of that which purifies, and chastens, and disciplines. The soul of man, the daughter of Zion, is purged of its filth "by the spirit of judgment, and by the spirit of burning" (Isa. 4: 4). It would seem that the knife in Abraham's hand is a symbol of justice. A knife or a sword, in the hand of a master, is a symbol of heaven's justice and judgment. "I come not to send peace, but a sword" (Matt. 10: 34). Abraham, like all the great, has attained to "the third day," the day of judgment. "It is appointed unto man once to die [to the world], but after this the judgment," the crisis

or great temptation (Heb. 9: 27). They who have attained to the third day, they who are resurrected from the dead, are masters. They belong to "an unchangeable priesthood," a priesthood "after the order of Melchisedec" (Heb. 7: 11, 24; Gen. 14: 18, 19). The masters are they who are led and taught of God; and thus they are said to "live in His sight." "After two days will he revive us; in the third day He will raise us up, and we shall live in His sight" (Hosea 6: 2). They who have died to the world; they whom God hath revived; they who have attained to the "third day," are the teachers and masters of mankind; they are the religious teachers "both of the dead and the living" (Rom. 14: 9). The wood, the fire, the knife, and the lamb are the insignia of the master. The faithful disciple must needs follow his master bearing the sacrificial fuel. "And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27, 33). "So they went both of them together."

"And Abraham said, My son, God will provide Himself a lamb for a burnt offering; so they went both of them together." The Lord God Almighty and the Lamb, Love and Truth, Life and Light: these are One. They do not imply a divided homage. God alone is the true object of human worship; but it is impossible that man should honor God without honoring his own mentality. "He that honoreth not the son [his own mind], honoreth not the Father which hath sent him" (John 5: 23). When man is faithful to the Light that God has given him, it is impossible that he should be unfaithful to God or man. This is beautifully phrased in the blessing, the farewell benediction of Polonius to his son Laertes:

This above all—to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

It is written that when Abraham was in the act of sacrificing Isaac, that he was commanded to desist. "Lay not thine hand upon the lad; for now I know that thou fearest God. . . . And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: And Abraham went and took the ram, and offered him for a burnt offering in the stead of his son." The ram, or the lamb, is the symbol of mentality. "Your lamb shall be without blemish, a male of the first year" (Ex. 12: 5; 1 Peter 1: 19). "Behold the Lamb of God, which taketh away the sin of the world" (John 1: 29). Behold, a man who has attained to the "third day." Behold, a Mind that is lifted above the things of the sensuous world. Behold, a Man, a Mind, which sacrifices every earthly consideration in the cause of truth and justice and human salvation. Behold, the righteous servant of God who shall bear the iniquities, "the sins of many" (Heb. 9: 28; Isa. 53: 11; Num. 11: 11; Ezek. 4: 6).

"And Abraham said, My son, God will provide Himself a lamb for a burnt offering; so they went both of them together." The mind, according to the symbolism of the Scriptures, is masculine, as the heart is feminine. The burnt offering is a male without blemish (Lev. 1: 3). The lambs of God, the saviors of mankind who sacrifice all worldly things in the cause of truth and justice, are lambs without blemish. The Lambs of God are they who "have suffered in the flesh [and have overcome the world] and have ceased from sin" (1 Peter 4: 1). They come bearing the knife, the sword,

of heaven's unerring justice; they make no compromise with evil. They "cast fire upon the earth" (Luke 12: 49); they "set men at variance" (Matt. 10: 35). They that have attained to "the third day," they who have overcome the world, are prophets all. Abraham, like all the great, is a prophet (Gen. 20: 7).

"So they went both of them together." The story of Abraham and Isaac, as told in the twenty-second chapter of Genesis, is the story of the Master and His disciple. The Master leads the way; He ascends the mount of salvation with the knife and the fire; he represents the justice and judgment of heaven; and His disciple attends him bearing the sacrificial fuel. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14: 33). This story is true to human nature. Man does not willingly and of his own volition forsake the things of the world. Some impulsion, word, or circumstance; something that impels, is necessary to lead man to forsake the world; for it is said that Abraham "bound Isaac his son, and laid him on the altar upon the wood"; and it is also written that the ram that Abraham offered up for a burnt offering in the stead of his son was "caught in a thicket by his horns"; and thus reason, represented by the ram, is silent and resisting the sacrifice. It is written, that Jesus came upon Simon Peter and John and James, fishermen, when they were washing their nets; and that he said unto Simon, "Launch out into the deep, and let down your nets for a draught." It is said that they caught a multitude of fishes, enough to fill two ships. "When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the

draught of the fishes which they had taken. And so was also James, and John, the sons of Zebedee, which were partners with Simon. . . . And when they had brought their ships to land, *they forsook all*, and followed him" (Luke 5: 5–11).

When Jesus said unto Simon, "Launch out into the deep, and let down your nets for a draught, Simon answering said unto him, Master, we have toiled all night, and have taken nothing; nevertheless *at thy word* I will let down the net." Simon is incredulous; his faith is weak; but obedience to the word of the Master prostrates and humbles him. Men are slow to launch out into the deep; they are slow to make sacrifices for truth and justice; they hesitate to obey the Master; and as a result they toil in darkness, and take nothing, or, at most, what they take is destined to perish, and come to naught. The Master is he that stands to sacrifice every earthly consideration in the cause of truth and justice; the Master is he that teaches men the way of perfection. "I am the Almighty God, walk before Me, and be thou perfect."

The good are friends of God and man;
The truly good do all they can.
They sacrifice for all the race;
And thus they win the higher place.

CHAPTER IV

ISAAC. THE STORY OF THE IDEAL FATHER, MOTHER, AND CHILD

"In Isaac shall thy seed be called" (Rom. 9:7).

IN the seventeenth chapter of Genesis, it is written that Abram's name is changed to Abraham. "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." Sarai's name is changed to Sarah. "I will bless her, and she shall be the mother of nations; kings of people shall be of her." In the story of Abraham and Sarah, we read of the ideal and regenerate father and mother. They were disciplined and chastened; they were made perfect by suffering; they came out of Egypt; "And Abram went out of Egypt, he and his wife" (Gen. 13:1). They abandoned the sensuous life; before their names were changed they were in the Gentile state; and when they became Israelites in their hearts they were given new names. "That which is natural is first; and afterwards that which is spiritual." Abram had a son by an Egyptian woman, a bondwoman, whose hand was against every man. The son of the natural man is a Gentile; and is born into the world "like a wild ass's colt" (Job 11:12).

Abram and Sarai were faithful; they abandoned

Egypt; they planted themselves vineyards; they cultivated domestic grapes, and suffered no wild grapes to grow in their vineyards (Isa. 5: 1–5). In a word, they cultivated the virtues, and prevailed with God. They were inspirational, and prophetic. God was not hid from them. "Shall I hide from Abraham that thing which I do?" seeing that he will command those of his household "to do justice and judgment" (Gen. 18: 17, 19). Their new names were formed out of their old ones; the natural man in the process of evolution becomes the spiritual man. They are not to be remembered by what they were in their primitive state, but by what they were in their regenerate state. "They shall no more be remembered by their [old] names" (Hosea 2: 17).

"The kings of people shall be of Sarah." Why is Sarah called the mother of kings? She is resurrected from the dead; she has attained to great perfection of character. She is the mother of the regenerate, of a royal race. She is the ideal mother; she is the mother of them who are fit to rule. "Behold, thy King cometh unto thee; he is just and lowly; and he points the way of salvation; and cometh riding upon an ass" (Zech. 9: 9). They who have attained to self-mastery; they who are just in mind and in heart are the kings of Israel. "We have heard that the kings of the house of Israel are merciful kings" (1 Kings 20: 31). Joseph "ruled over all the land of Egypt." The people said of Abraham: "Thou art a king from God among us" (Gen. 23: 6). "Where is he that is born King of the Jews?" (Matt. 2: 2).

> He who feeds men serveth few,
> He serveth all who dare be true.
>
> EMERSON.

Abraham is the father of two races, two nations: Ishmael represents the Gentiles, the first in time; and Isaac, the Israelites, the last born in time, but the first-born in power. "For they are not all Israelites, which are of Israel: Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called" (Rom. 9:6, 7). The legitimate children of Abraham are not represented in the fierce and rebellious Ishmael, but in those who have fled the carnal life, in those who have abandoned the Egyptian life, in those who live the calm and peaceful life of the meditative Isaac. "In Isaac shall Abraham's seed be called." The things that are said to have happened to Abraham, like the things which are told of this or that patriarch, or prophet, are not given as mere matters of history, but they are given in fact to illustrate principles. "All these things happened unto them for types, and they are written for our admonition by those who have attained to the end of the world," who have overcome the world (1 Cor. 10:11). Abraham prays for the redemption of his first-born son. "And Abraham said unto God, O that Ishmael might live before Thee" (Gen. 17:18). According to the Scriptures, every unregenerate person, though born a Jew, is a Gentile; and every regenerate person, though born a Gentile, is an Israelite. "He is a Jew who is one inwardly" (Rom. 2:29).

"For it is written, that Abraham had two sons, one by a bondmaid, the other by a free woman. But he who was of the bondwoman [an Egyptian] was born after the flesh; but he of the free woman was by promise" (Gal. 4:22, 23). He who is born after the flesh is an Egyptian; but he who is born of the spirit is an Israelite. Ishmael represents the Egyptian

state of consciousness, the primitive state of man. "I will send thee far hence to the Gentiles" (Acts 22: 21). "Israel is a people near unto God" (Ps. 148: 14). The Israelite, the Jew, or the Hebrew is the name of him who has fled Egypt, and lives in the promised land; he is one who is born of a free woman; and lives in the land of freedom; and because of his regeneracy he is "near unto God." "For indeed I was stolen away [says Joseph] out of the land of the Hebrews: and here also have I done nothing that should put me into the dungeon" (Gen. 40: 15). Joseph was not hopeless in bondage, because he knew the "way out." The bondage that constitutes one an Egyptian is the bondage of the soul; it is the bondage that comes of carnality. Joseph attained to great perfection of life; he was a master in Israel; though he lived in Egypt, he was superior to the sensuous and carnal life of its people; he was a "ruler over all the land of Egypt" (Gen. 41: 43). The regenerate are they who live superior to the sensuous spirit of the world; "they rule over all the land of Egypt."

Is the moral development of man fortuitous, capricious, accidental? Is the evolution of the human soul, the most important thing under Heaven, uncontrolled by fixed principles? Are the marvelous allegories and parables associated with the lives of the patriarchs and prophets mere matters of history? It is submitted that the Scriptures announce principles. Therefore, let the moralist disengage them from the passing, the local, and the temporary; and point out the universal and the eternal. The aim and end of Science is the discovery of principles. Is there an orderly sequence? What is the Law? Science teaches that the processes of nature are orderly; and flays

without mercy any teacher or institution which affirms the contrary. Science is the avowed enemy of the fortuitous and arbitrary. Science is revealed in orderly knowledge; and such knowledge is necessarily grounded in principles. Man's regeneration is psychological because it has to do with the soul's evolution. Since all human souls are made after the same divine pattern, "the pattern shown Moses on the mount," it follows as a matter of course, that nothing is sure for me, or for you, except that which is equally sure for every other human being. Reason, as the Greek philosophers have said, demands a *pou sto*, a settled point, a fixed point of observation. "O my God, who art always the same, let me know myself, and I shall know thee." This is said to have been a favorite saying of St. Augustine.

All who are enamored of the pomp and splendor of the world, and live the carnal life are, according to the symbolism of the Scriptures, Gentiles, Egyptians; they are so denominated because they are sensuous and materialistic; and not because they belong to this or that nationality. They who have abandoned the carnal life, the virtuous and just, are in contemplation of the Scriptures, Hebrews, Israelites, or Jews; these names are synonymous and should not be used arbitrarily. "He is a Jew who is one inwardly." "Salvation is of the Jews" (John 4: 22). "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises?" (Rom. 9: 4). "I have set thee to be a light to the Gentiles, that thou shouldst be for salvation to the ends of the earth" (Acts 13: 47; Isa. 49: 6). Man is the organ of salvation to the extent that he is just. To the extent that man is the

organ of the Holy Spirit, he possesses within himself an explanation of what he sees; and is, therefore, "a light to the Gentiles."

Professor James, called the "unchallenged veteran leader of American psychology and philosophy" defines psychology briefly: "The description and explanation of the states of consciousness as such." Abraham and Sarah have attained to a high degree of moral perfection; and they are the parents of a son who is a fit representative of a state of consciousness transcending that prefigured in Ishmael, the son of the bondwoman. Frederick W. Robertson, the famous clergyman of Brighton, when describing the qualities that inhere in the poet said: "Every great poet is a double-natured man; with the feminine and manly powers in harmonious union; having the tact, and sympathy, and the intuition, and the tenderness of woman, with the breadth and massiveness of the manly intellect, besides the calm justice which is almost exclusively masculine."

Sarah acts in obedience to the lordly virtues of Abraham. "Sarah obeyed Abraham calling him lord" (1 Peter 3:6); and in turn Abraham is to "hearken to the voice of Sarah, for in Isaac shall thy seed be called" (Gen. 21:12). The heart is the life center. "Eve is the mother of all life." The offices of the heart are quite as consequential as those of the head. "For in Isaac shall thy seed be called." This suggests a verse from Tennyson, *In Memoriam*, which we have taken the liberty slightly to change; perhaps the true inward meaning of Tennyson is not changed at all.

> Let knowledge grow from more to more;
> But more of reverence in us dwell.

That *head and heart*, according well,
May make one music as before,
But vaster.

Religion consists not in a professed belief in this or that dogma, but in greatness of mind and heart; it is represented in the united perfections of the masculine and the feminine, in the unity of the hemispheres of being. The feminine, or maternal, in human character is represented in calmness, passivity, and receptivity; the masculine, or the paternal in activity, invention, and construction. The story of Isaac teaches that regenerate parents may and do become the progenitors of a virtuous lineage; that the evolution of a royal race is the result of a chaste and virtuous parentage. That like begets like. The Egyptians, the "children of the flesh are not the children of God" (Rom. 9: 8); they do not know God because they are carnally minded. To be carnally minded is to be in a state of death, but to be spiritually minded is life and peace.

Isaac is the child of promise; he is so because of the superiority of his parents. His predicted birth is a source of unspeakable joy to his father and mother; and his advent into the world is most welcome. His name is not changed, because he is the flower of virtue. "Thou shalt call his name Isaac: and I will establish my covenant with him, and with his seed after him." The Spirit of God is made manifest in the lives of the just; "I will establish My covenant with him." What figure could more perfectly represent the consequences incident to the paternal and maternal relation? Men and women, would they be virtuous, can be instruments of righteousness to remote generations, and friends of God and man; but with the abandonment of virtue,

they can and do become the instruments of prostitution, sin, and death, and enemies of God and man. The covenant of God is with the just. Joseph Cook in a Monday lecture in Boston said: Extinction is before the wicked. "God puts an end to an incorrigibly wicked family in this world." "Blessed are the meek: for they shall inherit the earth" (Matt. 5: 5).

The story of Abraham, and of Sarah, and of Isaac is the story of the ideal father, mother, and child. Abraham and Sarah are given new names before Isaac is born; they are regenerate; they are related to the Kingdom of God; therefore, Isaac is the child of promise. "The children of the promise are counted for the seed" (Rom. 9: 8). Isaac is the perfect child, the child without blemish, the seed of the royal race; because of the spiritual attainment of his parents, he is predisposed to virtue from his earliest childhood. "And Abraham circumcised his son Isaac, being eight days old." Circumcision in its inward sense certifies to the regeneracy of the parents and prefigures the regeneracy of the child.

"Ishmael is born after the flesh"; he is born before his father's name is changed; he is the son of an Egyptian woman, of a bondwoman. His hand is against every man; he is a Gentile; but on reaching the age of discretion, he chooses to become an Israelite. "Ishmael was thirteen years old when he was circumcised; and in the selfsame day was Abraham circumcised" (Gen. 17: 26).

"And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned" (Gen. 21: 8). Since the Scriptures are intended to announce, and do announce principles, we believe that the language just quoted is intended to describe a

deep truth incident to human nature. This conclusion would seem obvious from what is said in the verses which immediately follow. Sarah saw the son of Hagar, the Egyptian, mocking. She said unto Abraham, Cast out the bondwoman and her son: for the son of this bondwoman shall not be heir with my son. Abraham made a great feast not because Isaac was weaned from his mother's breast, but for the reason that the mother gives to the soul its body of flesh and blood. The heart is the life center. "Eve is the mother of all life." It is the mother that builds the tabernacle, the house of life. "The Lord make the woman that is come into thy house like Rachel and like Leah, which two did build the house of Israel"(Ruth 4:11). Good and holy mothers are they who build the houses of Israel. What a glorious and godly race of people would be upon this earth were men and women obedient to the heaven descended ideals of ancient Israel.

Nothing can be more potential to relate men and women to God, the source of all life and truth and love and beauty and wisdom than so to live as to be the parents of children who are absolutely without blemish. Think of the deaf, and dumb, and blind, and idiotic, and misshapen that come into the world due to the prostitution and sin of men and women. "Evil is evil because it is unnatural." God is apprehended as pure mentality. Reason is spiritual; therefore, all sinning is against God. Joseph when tempted of Potiphar's wife said: "How can I do this great wickedness, and sin against God?" When the prophet Nathan tells David to his face that he has been guilty of gross infidelity, David confesses his guilt: "I have sinned against the Lord." The Scriptures tell us that he

who violates chastity shall bring upon his mind and the affections of his heart paralysis and death. "If thou restore her not, know that thou shalt surely die, thou, and all that are thine" (Gen. 20:7). The mind and the feelings and affections "are all that are thine." Let men and women beware lest they eat the forbidden fruit. "For in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Nothing can be truer to human nature, than the allegory of Adam, Eve, and the serpent; Adam, mind; Eve, the heart, the affections; and the serpent, the carnal appetites; Eve is tempted of the serpent, and Eve in turn tempts Adam; and thus it is that the soul of man sacrifices Paradise, communion with God, and falls under the sentence of death.

The feminine qualities prevail during early childhood; the feelings and the emotions are active; the child is easily moved to tears or anger; the child often senses conditions of which the adult person is entirely oblivious; he knows what he ought or ought not to do by instinct, or intuition, rather than by any process of reason; but if the child be descended of a virtuous and noble lineage, then it may be that the masculine qualities will be early developed. Such a child at a surprisingly early age may reason with accuracy, and show the most marked regard for truth and justice. "And Sarah saw the son of Hagar, the Egyptian, mocking." He who lives in the Egyptian state of consciousness is a mocker of virtue; piety to him is foolishness; mercy is weakness. To him cupidity is genius, and cruelty is courage. The bondwoman and her son represent a mind and heart in a state of carnal bondage, in a state of obsession to the passing shows of the world. Sarah is imperative, for she said unto Abraham, "Cast out

the bondwoman and her son: for the son of the bondwoman shall not be heir with my son, even with Isaac." Carnal mind is at enmity with God. It is animalized mind; it is a mocker of spiritual things.

Liberty or freedom is the opposite of bondage. The carnally minded man thinks that liberty consists in freedom of indulgence; nothing can be further from the truth. Such freedom is an illusion; for its direction is toward limitation and death. Freedom consists in the elevation and enlargement of the individual life; it is born of righteousness. There is but one liberty. It is found in a sound mind and a virtuous heart; it can only be found in a mind and heart absolutely free from the obsessions of the world. "Blessed are the poor in spirit"; blessed are they who are depleted of the spirit of the world. The blessings of heaven belong to Isaac, the spiritually minded, the son of the free woman.

"The son of the bondwoman shall not be heir with my son, even with Isaac." The perishable inheritance lasting for a day may pass to the mocking Ishmael, but the inheritance that abideth eternity belongs to the God-fearing Isaac. "And Abraham made a great feast the same day that Isaac was weaned." This statement, though on its face trivial, is profound. It emphasizes the unspeakable importance of character building. This was a joyous feast; it is the commemoration of the day when the divine possibilities of a human soul are first made manifest. What day is more worthy of commemoration than that in which a righteous man and woman see their combined virtues envisaged in their offspring? The first consideration of individual life is perfection of character; and the earliest revelation of virtuous principles in the

life of the child was a day of thanksgiving and joyful acclaim in ancient Israel.

It will be observed that Abraham cast out the bondwoman and her son in the wilderness. The wilderness, or desert life is much in evidence in the Hebrew Scriptures. It is the symbol of trial, of provocation, and of suffering. It is descriptive of the way whereby the soul of man is made perfect.

"We must through much tribulation enter into the kingdom of God" (Acts 14:22). All who would attain to their true inheritance must abandon Egypt, and go by the way of Sinai to the promised land; this ordeal applies alike to all; it is the law. Man is made perfect by suffering; so was Moses, so was Elijah, and so was Jesus. Will it be contended that any human soul can escape the operations of the divine law that inhere in the soul itself, and that determine the mode and manner of its evolution?

Sarah, the princess, the Hebrew Minerva, the universal mother is true to the Law. She tells every man that he must cast out the bondwoman and her son, that his mind and heart must rise above sensuous things, and that he must become her son if he would inherit the blessings of heaven. Her son is the legitimate son; he is made perfect under the law. Minerva teaches man to sacrifice his animals (Prov. 9:2; Matt. 22:4; John 2:15). The vestiges of animalism within the soul itself, and which are adored and worshiped in Egyptian life, must be driven out of the temple; "Those mine enemies that would not that I should reign over them, bring hither, and slay them before me" (Luke 19:26). Envy, falsehood, hate, malice, hypocrisy, concupiscence, greed, and murder; the whole horde

must be driven out of the temple, or sacrificed upon its altar. This is the Law.

We believe it was the late Henry George who said: "We know ourselves to be truly human only by discovering and exercising super-animal traits." As long as man is enamored of the sensuous, luxurious, and animalized life of Egypt, he is a mocker of spiritual things; to him they are foolish; he is dead to the spiritual; he is dead and in his grave and is awaiting resurrection, according to the Scriptures (Ezek. 37: 12, 13; John 5: 28; Hosea 13: 14; Ps. 31: 17; Dan. 12: 2; 1 Sam. 2: 9; 1 John 5: 16). Man will not live superior to his animal traits until he is willing to sacrifice them; he must be resurrected from a state of death; and he must be shown the (Exodus) "way out" by a Moses, an Elijah, or a Jesus; he must suffer the rigours of the Law. The imperative command of the Law is: "Deny thyself, take up thy cross, and follow me." The Israelite is he who passes through the Red Sea; baptism with water precedes baptism with fire; the fire descends at Sinai; this law of sacrifice is given at Sinai; to them who would worship the golden calf this ordeal is unbearable. "And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die."

In the twenty-fourth chapter of Genesis, it is written that Abraham said unto his eldest servant of his house, that ruled over all he had, "Put I pray thee, thy hand under my thigh"; and thus Abraham makes his servant swear by the Lord, the God of heaven and earth, that he shall not take a wife for Isaac of the daughters of Canaan, but that he shall go hence, and take Isaac a wife from among the Hebrews. Abraham's eldest servant, "that ruled over all that he had," was evidently

a wise servant; for the wise employ the services of the wise. Why was this servant made to take an oath with his hand under the thigh of his master? Why are the wise, the lowly, and the just represented as riding upon asses? (Zech. 9:9; John 12:15). The regnant is above, the subservient is below. The domesticated ass is the symbol of faithful and willing service, of patience, and of obedience. When the servant of Abraham put his hand under the thigh of his master, he took the oath of fidelity and of obedience and of loyalty.

Why all this care in selecting a wife for Isaac? Why is this old and faithful servant made to take an oath before God and man he will faithfully obey his master, and select a wife for Isaac from among the fairest and the best who then lived in the world? If the virtues of Abraham and Sarah are to be perpetuated to remote generations, will it not be because their descendants are mated with the fittest? Is moral development fortuitous, capricious, accidental? Moral development is made manifest in justice. What is justice? Plato tells us that *Wisdom* is the virtue of the head, that it is the governing virtue; that *Valor* is the virtue of the heart, that the pure in heart know no fear; that *Temperance* is the virtue by which the lower principle of the soul is restrained and girded and made subservient to wisdom; the regnant is above, the subservient below; and that *Justice* is the all-inclusive virtue, it represents the principles of the soul in unity, in balance, in harmony; in a word, it represents the soul's perfection.

We read in the Scriptures of a royal race, of a chosen people, of the elect. Were such a people developed by accident? It stands to reason that such a people

were developed by an orderly cultivation of the virtues, by a strict adherence to principles. Moses Mendelssohn, the famous Jewish philosopher, in a letter to his friend Johann Casper Lavater, in December, 1769, said:

> I do not consider what should rivet me to a religion, to appearances so excessively severe, and so commonly exploded, if I were not convinced in my heart of its truth. . . . Yet of the essentials of my religion I am as firmly, as irrefragably convinced, as ever you can be of yours. And I herewith declare, in the presence of the God of truth, your and my Creator and Supporter, by whom you conjure me in your dedication, that I will adhere to my principles so long as my entire soul does not assume another form.

The Hebrew Scriptures are very ancient, but being true to human nature, they can in no event become obsolete. The Scriptures are intended to explain, and they do explain "the Law that endureth forever" (Baruch 4: 1). The descendants of ancient Israel, or the great mass of them, have not known the Law, and have made little or no endeavor to live it, for many centuries. The reason for this is apparent. The soft, the luxurious, the sensuous, the Egyptian life, the life of the worldly, is the life most comfortable to flesh; but they of this life "are not the children of God" (Rom. 9: 8). "They are not all Israelites, which are of Israel." "Did not Moses give you the Law, and yet none of you keepeth the Law?" (John 7: 19). Mendelssohn did not know why he should be riveted to a religion "so excessively severe," except that he believed in his heart that it is true. The Law of heaven is rigorous; it suffers no violation to go unpunished; and moreover, it imperatively commands every rational soul to abandon the sensuous life of

Egypt, and to flee into the desert, and to sacrifice his animals. The psychology of the Scriptures is veiled. "They shall take them captives, whose captives they were, and they shall rule over their oppressors" (Isa. 14:2).

It is not necessary to ask why the Gentiles do not know the Law; for their home is in Egypt. They are not near to the Law. They alone know the Law who are in their hearts Israelites; they alone know the Law who have abandoned Egypt, and have suffered the rigors of the Law. "I will send thee far hence to the Gentiles." Why are the Israelites ignorant and neglectful of the deep things of the Law? The condition of knowing the truth is a willingness to do it; he who is neglectful of the truth loses the capacity to perceive it. "He that doeth the truth cometh to the Light." Wisdom is more than knowledge; it is illumination, it is the light of Heaven within the soul whereby things are beheld in their true relation; it is represented in the perfection of the soul itself. Men err in nothing so much as in wronging their own natures; none are just to themselves; and because of this they are unjust to others. Nothing can be truer than the advice which Polonius gave to his son Laertes:

> This above all,—to thine own self be true;
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

As a political power the Israelites have never been consequential; and it is not possible that they should. Israel's kingdom is not of this world. He who enters into the political and commercial activities of the world ceases to be an Israelite. "He is a Jew who is

one inwardly." They who are true Israelites are not engaged in gainful and worldly activities. "Israel is a people that stands alone, that does not count among the nations" (Num. 23:9). They are Israelites who are related to the Spiritual kingdom, the kingdom that transcends the animal kingdom of the world. "If my kingdom were of this world, then would my servants fight." Israel's strength is not of the world; it is not commercial; it is not political. "Not by virtue of material strength and political power shall ye prevail, but by My Spirit, saith the Lord" (Zech. 4:6; Jere. 9:24). They who are Israelites in their hearts are not governed of men; they are governed of God. "And Gideon said unto the Israelites, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you" (Judges 8:23). They who are related to the spiritual kingdom, and are thus in a state of unity, harmony, love, and justice, are Israelites. If we are consciously related to the Kingdom of God, we are Israelites, and though we live in the world, we are not of the world. The individual man is either related to the Kingdom of God, or to the animal kingdom represented by the world. "No man can serve two masters, ye can not serve God and Mammon."

In the twenty-fourth chapter of Genesis, is a legendary account of how the eldest servant of Abraham took ten of the camels of his master and went to Mesopotamia unto the city of Nahor; and there found the fair and gracious Rebekah who became the wife of Isaac. It is written that Isaac first meets Rebekah when he has gone forth to *meditate*. "And Isaac came by the way of the well of Lahairoi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes,

and saw, and, behold, the camels were coming." "And Isaac came by the way of the well of Lahairoi." A well is a symbol of knowledge; and Lahairoi means "the living are endowed with sight." Who are "the living," and who are "the dead"? The dead are they who are in the Gentile state, they who live after the flesh, they who abide in the Egyptian state of consciousness. "The Egyptians said, We be all dead men" (Ex. 12:33). "The children of the flesh are not the children of God" (Rom. 9:8).

"God is not the God of the dead, but of the living" (Matt. 22:32). God is the God of those who have abandoned the sensuous and animalized state of consciousness; He is the God of the resurrected. Man is man because of his mentality. The son of man, the mind of man, must be lifted up, as Moses lifted up the serpent in the wilderness. The living are they who are related to the spiritual kingdom, the kingdom of love, and of justice, and of righteousness; the kingdom that transcends the animal kingdom of the world. "I am the Lord that do work love, and justice, and righteousness in the earth: for in these things I delight, saith the Lord" (Jer. 9:24). The living are they who "come by the way of the well of Lahairoi."

"And Isaac went out to meditate." When the mind and affections of the individual are set upon the things of the world, he is in a state of bondage. "Why turn ye again to the weak and beggarly things of the world, do ye again desire to be in bondage?" (Gal. 4:9). They who are obsessed by the things of the world are incapable of meditation. The human soul must be just and upright before God if it would be the instrument of meditation. "The observation of nature," says Goethe, "requires a certain purity of mind, which

cannot be disturbed or preoccupied by anything." None but the virtuous, none but the pure in heart are capable of meditation. "God revealeth His secret unto His servants the prophets" (Amos 3:7; Ps. 25:14). "Meditate, ye that ride on white asses; and that walk by the way" (Judges 5:10).

Paul talks about "Christ being formed in you" (Gal. 4:19). What is it to have Christ formed in you? Christ, or right reason, is not formed in you as long as you are controlled by precepts: by inhibitions and commands from without, and by material and worldly considerations. People who are led hither and yon by every outward show, Paul called "my little children" (Gal. 4:19). Christ is formed in you when reason maintains the ascendancy and fearlessly performs its every office; Christ is formed in you when you are controlled from within, and not from without. Our animal traits lead us to adore and love the things of the world, when these traits: pride, lust, greed, revenge, malice, falsehood, hypocrisy, anger, and hate, are in the ascendant; then is man led in every direction but the right one; then is man controlled from without, and not from within. Then is man led hither and yon by everything that promises carnal gratification. When reason sits composedly at the summit of the temple, and commands Satan, the lord of the world, and his animalized horde (Luke 4:9), then is Christ formed within the soul, then is man the master, then is man controlled from within, and not from without.

Isaac is a true type of the self-governing. He is the child of promise because he is governed from within and not from without. He is not controlled by commands and inhibitions imposed on him by others; but by reason and conscience, by the divine within his own soul.

Mentality is the eye of God. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee" (Ps. 32:9). The spontaneous and intuitive perception of truth precedes its reflection, its meditation. The pure in heart are intuitive, they are inspirational, they are led and taught of the Holy Spirit, that is all knowing. "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast to what is good" (1 Thess. 5:19–21). Great truths are intuitively perceived; and the meditative are they who make the most of truth. "He that doeth the truth cometh to the Light." All higher knowledge is born of virtue; intuition, or inspiration, comes of purity of life. The office of meditation is to "prove all things"; but its highest office is to prove those things concerning human nature itself which are first intuitively perceived. Aristotle contended that they who reject the testimony of their intuitions will find nothing surer on which to build.

Wisdom says that God is Love,
That He is known by what He is.
Let men from wiles and conceits flee,
And seek by righteousness to see.

It is said that the chaste and meditative Isaac Newton discovered the law of gravitation; and that he meditated the principle which he had intuitively perceived for several years before he taught it and demonstrated it mathematically. Meditation is the process whereby principles intuitively perceived are

applied and demonstrated. Emerson and Emanuel Kent, and all the Transcendentalists have taught that principles are intuitively perceived. "Meditate, ye that ride on white asses, and that walk by the way." Meditate, ye that have escaped the obsessions of the sensuous world. Meditate, ye that are "poor in spirit," that are depleted of the spirit of the world; for your inheritance "is the kingdom of heaven" (Matt. 5:3). Meditate, ye that "come by the way of the well of Lahairoi." Lahairoi: "the living, the resurrected, are endowed with sight." Moses and Jesus, and the great of old, were they that came by the way of the well of Lahairoi.

The great are they who live worthy of the truth; for the condition of knowing the truth is a willingness to do it. "He that doeth the truth cometh to the Light." The great of old were they who lived worthy of a knowledge of the Law of Human Life, and meditated it, and demonstrated it in the lives they lived. "I am the way, the truth, and the life; and no man cometh unto the Father, but by me" (John 14:6). "O how I love Thy Law! it is my meditation all the day" (Ps. 119:97). The mind is made strong and vigorous and self-reliant, not by what it passively receives from others, but by its own action, by meditation upon what it receives. If man would be a man, if he would have "Christ formed in him," he must be just, he must live a clean and virtuous life, he must live worthy of the truth, he must meditate principles, and demonstrate them. It therefore stands to reason, that in all higher thought intuition precedes meditation. The meditative are they who have passed by the way of the well of Lahairoi; the meditative are they who are born of regenerate parents; the children of the regener-

ate "are counted for the seed" (Rom. 9: 8, Gen. 21: 12). The meditative, the virtuous, are they who are destined to reform the world. "Salvation is of the Jews."

In the twenty-sixth chapter of Genesis, it is written that there was a famine, and that Isaac went into the land of the Philistines unto Gerar. The name Gerar means sojourning; so Isaac was but a temporary resident, a mere sojourner, in the land of the Philistines. "And the Lord appeared unto Isaac, and said, *Go not down into Egypt;* dwell in the land which I will tell thee of." This is a beautiful figure of speech. Isaac is admonished not to become a sensualist; but to maintain himself on the spiritual plane of consciousness. He is commanded of God, of consciousness and of reason, not to go *down* into Egypt, not to fall from the spiritual plane to the material. All who live worthy of the promised land, all who live above the spirit of the sensuous animal world, are told of the promised land, are told of the Kingdom of God; and it is the Spirit of God Himself which brings to man this high and holy message. "Sojourn in this land [the land which I shall tell thee of] and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father."

"Blessed are the meek: for they shall inherit the earth" (Matt. 5: 5). Meekness is gentleness; it is self-control; it is control by conscience and reason; it is freedom from control by the unrestrained passions and emotions. Death and extermination is the fate of sensuality; life, liberty, enlargement, possession, salvation, are the inheritance of meekness, of righteousness, and of justice. "I will give thee all these countries." All cruelty, all wrong, all devastation by war,

famine, and pestilence is the result of living on a low, carnal, animalized plane of consciousness. "Let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with sword" (Ex. 5:3). If man would escape the vengeance of heaven, he must abandon Egypt. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who treat the truth with contempt" (Rom. 1:18).

"And Isaac dwelt in Gerar. And the men of the place asked him of his wife; and he said, She is my sister; for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah." This singular language teaches the Fatherhood of God and the brotherhood of man. "Have we not all One Father? Has not One God created us all?" (Mal. 2:10; Isa. 63:16). "And the men of the place asked him of his wife" (and Isaac answers them in a parable) "lest, said he, the men of the place should kill him for Rebekah." This brief statement tells the whole story; it reveals the plane of consciousness on which the Philistines abided. Every one who wrongs man, woman, or child to the end that he may gratify his carnal desires is a Philistine, a carnalist, a Hamite; and all such abide in the Egyptian state of consciousness. This is the plane of carnal mind; it is the plane on which all evil originates.

Isaac lives above the sensuous plane of consciousness; he is more human than animal; he is intuitional; he is inspirational; he is given to meditation. "And Jesus said unto them, Ye are from beneath; I am from above: ye are of the world; I am not of the world. . . . Then Jesus said unto them, When ye have lifted up the son

of man [when your own minds are lifted above the things of the sensuous animal world], then shall ye know that I am he [that I am an organ of the Holy Spirit], and that I do nothing of myself; but as my Father has taught me, I speak these things" (John 8:23, 28). "God hath spoken by the mouth of His holy prophets, which have been since the world began" (Luke 1:70; Neh. 9:30; Jer. 7:25; Ezek. 33:7).

"And Abimelech charged all of his people, saying, He that toucheth this man or his wife shall surely be put to death. Then Isaac sowed in that land, and received in the same year, an hundredfold: and the Lord blessed him." When virtue is recognized, when it is honored, it speedily increases an hundredfold, and is blessed of God. They who faithfully cultivate the virtues are blessed of God. "I am the Lord that do work Love, Justice, and Righteousness: for in these things I delight, saith the Lord" (Jer. 9:24). "And the man waxed great, and went forward, and grew until he became very great." The greatness of Isaac did not consist in the number of his flocks and herds and servants (Gen. 26:14); but in the greatness of the life he lived, and the principles for which he stood.

"And Abimelech said unto Isaac, Go from us; for thou art much mightier than we." The life of the virtuous and upright Isaac was a great reproach to the wicked and sensuous Philistines. For every teacher of virtue is an abomination to the sensuous. "For every shepherd is an abomination to the Egyptians" (Gen. 46:34). But a little farther on we shall see how Abimelech, and his friend, and the chief captain of his army, repent of their evil ways, and come to Isaac for help and guidance. Isaac, like all the great, is a savior. All who live above the spirit of the world

aid in saving mankind from sin and error. "When they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest to them Saviours, who saved them out of the hand of their enemies" (Neh. 9:27; Obad. verse 21; Judges 2:18).

"And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them." The conceited, the sensuous, the animalized, are always seeking to stop the wells of knowledge that are digged by the virtuous; and they are always seeking to "stop and fill them with earth," with their sensuous and materialistic opinions; and strange as it may seem, these wells have been stopped often in the name of God, and of religion. Perhaps it was Pope, the poet, who said: "There never was a party, faction, or cabal, in which the most ignorant were not the most violent; for a bee is not a busier animal than a blockhead."

But God is infinite in resource and power; and when it is necessary that the wells be "digged again" an Isaac appears. "The children of the promise [the children of the regenerate] are counted for the seed" (Rom. 9:8); it is the children, the descendants of the virtuous and just, who are to lead the people of all nations to higher planes of consciousness. It is the children of the royal race who are destined to lead mankind to the Lord's house, that is established in the top of the mountains, and is exalted above the hills (Isa. 2:2, 3). The Scriptures teach that the day shall come when they who abide on the lowest plane of human consciousness shall be awakened out of their

state of death, and be made to realize a higher state of consciousness. And the day shall come when they who are ready to perish in the land of Assyria, and the outcasts in the land of Egypt, shall worship the Lord in the holy mount at Jerusalem (Isa. 27: 13).

The wells here referred to evidently represent states of knowledge, states of development, states of consciousness. Isaac is represented as passing through the trials and temptations to which his father was subjected. Isaac digged the same wells that his father had digged; "And he called their names after the names by which his father had called them." Every well which Isaac digged is attended with trials, contentions, and trouble except the last two. The story of the wells would have us know that Isaac experienced the same storm and stress to which all the great are subjected. Will any one ever enter into the promised land, into the higher state of consciousness, without experiencing the rigors of the desert life? Will any one ever attain to his true inheritance, without digging all of the wells which were digged by Abraham, and "digged again" by Isaac? "We must through much tribulation enter into the Kingdom of God" (Acts 14: 22). It is written that Isaac digged several wells: Esek, the well of strife; Sitnah, the well of contention; Rehoboth, the well of roominess, spaciousness, and of liberty; and lastly Beersheba, the well of the oath, the seventh well, the well of rest and peace and brotherhood. All who persist in leading clean and virtuous lives are destined to come by the way of the well of Rehoboth and the well of Lahairoi; they are destined to find liberty and peace, and to "be fruitful in the land" (Gen. 26: 22).

Since Beersheba is the seventh well, it would seem

that Rehoboth was the sixth. The number six, when used in a psychological sense, represents all the states of labor, combat, and temptation, that precede the coming of the day of rest and peace; all the states of trial and temptation that precede regeneration. "And Isaac removed from thence [from Sitnah, the well of contention] and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in this land." Man, would he be fruitful, must conquer all of those enemies: envy, malice, lust, greed, hypocrisy, revenge, and murder, "which would not that he should reign over them" (Luke 19:27). This animal horde must be driven out of the temple.

Isaac digged the well of Rehoboth, the sixth well, and he is at peace with himself, and with all the world. He has overcome the world, and is fruitful. The mental Isaac, the Man, has wrestled through a long night of trial and temptation with the lower Isaac, the outer Isaac, the Isaac of flesh, and has won the final victory. The mental body, the spiritual body, has attained to complete mastery over the natural body. "That which is natural is first, and afterwards that which is spiritual" (1 Cor. 15:46). Plato in his dialogue, *The Republic*, tells what it is that distinguished the man of capacity, the fruitful man, from the man who is wanting in capacity. "The one has a body which is a good servant to his Mind, while the body of the other is at war with his Mind." This recalls the words of Paul, "Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for prostitution, but for the Lord; and the Lord is for the body" (1 Cor. 6:13). This we

would interpret: meats and the body of man are of the earth; they are animal, and are doomed to destruction. The body is not for prostitution and lust, but to be a good servant of the Mind; for the Mind is for the government of the body. Dissimulation, aye, evil in its every form, is born of sensuality as Shakespeare so ingeniously affirmed; for its every effect is to render one more and more incapable of perceiving what is true and loving what is good.

> I will not do it;
> Lest I surcease to honor mine own truth,
> And by my body's action, teach my mind
> A most inherent baseness.
>
> *Coriolanus*, 3:2.

"And Isaac *went up* from thence [from the well of Rehoboth] to Beersheba." Isaac has attained to "the third day," or what is the same, the seventh; he has attained to "my day." "Your father Abraham saw *my day*, and rejoiced" (John 8:56). So God creates Man in his own image; male and female; and he makes him perfect on the sixth day; and then God and Man are said to rest on the seventh day, the Sabbath. The keeping of the Sabbath is a perpetual celebration of the greatness and goodness of God, and the perfection of Man. "*And Isaac went up to Beersheba.*" The Lord now appears unto Isaac and promises him untold blessings; Isaac is now related to the Spiritual kingdom, the kingdom that transcends the animal kingdom of the world. "And Isaac builded an altar there, and called upon the name of the Lord and pitched his tent there."

> There wanted yet the master-work, the end
> Of all yet done—a creature who, not prone

> And brute as other creatures, but endued
> With sanctity of reason, might erect
> His stature, and, upright with front serene
> Govern the rest, self-knowing, and from thence
> Magnanimous to correspond with Heaven,
> But grateful to acknowledge whence his good
> Descends; thither with heart, and voice, and eyes
> Directed in devotion, to adore
> And worship God Supreme, who made him chief
> Of all his works.
>
> MILTON: *Paradise Lost.*

Abimelech went from Gerar to Isaac with a friend and the chief captain of his army. "And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? And they said, We saw certainly that the Lord was with thee." It is now proposed that they take an oath of peace and good fellowship, at the well of Beersheba, the well of the oath, the well of peace, the well of brotherhood; and it is written that Isaac made them a feast; and that they did eat and drink; and that they departed from Isaac in peace. Virtue persisted in is victorious over all comers; and its end is rest and eternal peace. "But be of good cheer; I have overcome the world" (John 16: 33).

"Remember what things God did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia, of Syria. For He hath not tried us in the fire as He did them . . . but God doth scourge them that come *near unto Him*, to admonish them" (Judith 8: 26, 27). The living, the resurrected, they who have come by the way of the well of Lahairoi, are "near unto God"; for it is written that they "shall live in His sight" (Hosea 6: 2). "Israel is a people near unto God" (Ps. 148: 14).

Let no man believe that he can attain to true greatness without passing all the trials and temptations experienced by the patriarchs of old; let no man believe that he can attain to perfection without digging all of the wells which were digged by Abraham, and "digged again" by Isaac. The lives of the patriarchs are before us; it is written that they lived the true life, and attained to power and glory; it is within the power of men living to-day to attain to the power and glory made manifest in the lives of the patriarchs. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John 14: 12).

Every rational being has a great and serious work to do; and every evil thought and deed adds new burdens to the task. "Hear, O earth: behold, I will bring evil upon this people, even the fruits of their thoughts, because they have not hearkened unto My Words, nor My Law, but rejected It" (Jer. 6: 19; Prov. 1: 31). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6: 7). Man is a co-worker with God in the attainment of his own perfection; "man was put into the Garden of Eden to dress it and to keep it." "For we are all labourers together with God" (1 Cor. 3: 9; 2 Cor. 6: 1).

Can there be a greater error under Heaven, than to fail to be a faithful worker together with God in the improvement of the mind, and heart, and soul? It is certainly the will of Heaven that man shall bravely face the trials and temptations of life, and do the very best he can; and thus go from well to well, from "character to character." This man must do if he would attain to the well of Lahairoi, the well of the

living, the well of the seeing, the well of the resurrected, the well of liberty. Why does God afflict? Why does He chasten? Why does God lead us by the way of the wells of strife, of contention, of sorrow, and of suffering? It is that we may "remember all the way" (Deut. 8:2, 3). What God lays upon us is for our own good; it is the work of mercy. "He afflicteth not willingly, but for our profit, that we may be partakers of His holiness" (Heb. 12:10); and thus we behold:

> The protractive trials of great Jove
> To find persistive constancy in man.
> *Troilus and Cressida.*

It is the duty of each and all to face the reponsibilities of life, as did the patriarchs of old, and go bravely forward, that we may be numbered with those who are "near unto God." The great are they that go forward in the high and holy work of self-improvement. "And the man, Isaac, waxed great, and went forward, and grew until he became very great" (Gen. 26:13). "And the Lord said unto Moses, Wherefore criest thou unto Me? speak to the children of Israel that they go forward" (Ex. 14:15).

CHAPTER V

THE STORY OF JACOB

"And God said unto Jacob, Arise, go up to Bethel, and dwell there" (Gen. 35: 1).

THERE are several chapters in Genesis, especially twenty-seven to thirty-seven, that are largely descriptive of the experiences of Jacob. Of Rebekah, the mother of Esau and Jacob, it is written: "And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thee; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. 25: 23). The Scriptures, speaking broadly, divide mankind into two classes: the Gentile and the Israelite; the unregenerate and the regenerate; those who live the sensuous life and those who abandon it; those who live a life more animal than human and those who honestly seek to live the spiritual life. This line of cleavage, everywhere present in human society, is represented in Esau and Jacob; they were twins; Esau was the first-born in time, and was "all over like an hairy garment"; and the hand of Jacob who was born last "took hold on Esau's heel." The hairy Esau is the representative of primitive man, of carnal man, of man in the Gentile state; he is the representative of that class

of men who sacrifice all for carnal pleasures, worldly renown, and material things. Jacob is the representative of the spiritual man, the man who lives above the spirit of the world, and who is controlled of conscience and reason.

"Mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me. But thou, O Lord, be merciful unto me, *and raise me up*, that I may requite them [that I may overcome and pacify them]. By this I shall know that thou favorest me, because mine enemy doth not triumph over me" (Ps. 41: 9–11). In this story of Jacob, we shall see how God doth "raise him up," and how it is that he became the master of Esau and his descendants, the sensuous Edomites. The psychological process by which God "raised Jacob up" and made him the master of his sensuous brother is described and illustrated in the Scriptures in a unique way. This symbol of Jacob holding Esau's heel, tells the story of the envy and malice of the conceited animalized man toward his more highly evolved brother; and it would have us know that he who is controlled of conscience and reason is heaven's appointed teacher and master of his bloody and warlike brother; but he who would exercise this mastery must attain to a high and holy state of consciousness. "And God said unto Jacob, Arise, go up to Bethel, and dwell there" (Gen. 35: 1).

Frederick Denison Maurice in his book, *The Religions of the World*, says: "There is a tendency in man to become purely animal, and there is a race of men in which this tendency is realized and perpetuated; there is in man that which may be *raised to fellowship with the Divine;* and there is a race in which this capacity is exhibited and transmitted." The story of Esau

and Jacob is the story of the animal man who sacrifices all for the gratification of his carnal desires; and of him who is "raised to fellowship with the Divine." Esau, the animal man, is the victim of envy, lust, hypocrisy, falsehood, superstition, malice, revenge, and murder; he loves violence and war. Jacob stands for restraint and order; he stands for a life governed of reason and conscience; and his life points the way, the psychological process, whereby the human nature of man triumphs over his animal nature. Emerson, like all the wise, tells us in his essay denominated *History* that "Men and women are only half human"; and that it is the first duty of man to cultivate the human and to awe the beast.

"And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man dwelling in tents. And Isaac loved Esau, because he did eat of his venison, but Rebekah loved Jacob" (Gen. 25:27, 28). The great are they who live the simple life; "and Jacob was a plain man dwelling in tents." How good it is to live the simple life, and to feel that all men are brothers.

> 'Tis perchance
> Unknown to you that in these simple vales
> The natural feeling of equality,
> Is by domestic service unimpaired.
>
> WORDSWORTH.

"And Isaac loved Esau because he did eat of his venison, but Rebekah loved Jacob." In the symbolism of the Scriptures, the wife ordinarily is the representative of her husband's affections. It would appear, therefore, that Isaac in an outward and bodily sense was fond of Esau, but that in the depths of his spiritual nature, in

his heart, he loved Jacob. Isaac loved Esau for his venison; but Jacob for what he was, and for the promise of greatness that his life portended. "And Isaac was *three* score years old when Rebekah bare Esau and Jacob" (Gen. 25:26). The number three when used in a psychological sense is indicative of perfection; Isaac, it would seem, had attained to a fullness and completeness of character at the time of the birth of his sons; and like his father Abraham, he is the father of two nations. Now it is said that "Esau sold his birthright to Jacob," for bread and pottage. This is the ever-recurring story of the carnal man who sells, who sacrifices the blessings of heaven for the gratification of his carnal desires. "Therefore was Esau's name called Edom" (Gen. 25:30). The name Edom means red, bloody, earthly.

In the twenty-seventh chapter of Genesis, is an account of Isaac communicating his blessing to Jacob. According to a literal interpretation of this chapter, it would seem that Isaac intended to bestow his blessing on Esau; but due to a ruse planned by Rebekah, the blessing went to Jacob. When we contemplate the nature of this blessing, it is entirely apparent that the blessing belonged to Jacob pursuant to Heaven's Law, and not to Esau. Esau was incapable of inheriting the blessing of his father; no one is cheated out of that which he is incapable of receiving. "Isaac was old, and his eyes were dim, so that he could not see" (Gen. 27:1); but we do not understand from this that Isaac's character had suffered any diminution; Isaac though old was still an upright soul; his character was free from blemish; he was the fit ancestor of an holy nation. Character is communicable from him who has it to him who is prepared to receive it. Isaac's blessing

was an invocation, a prayer, that his own character, and the character of his father might be realized and perpetuated, and made fruitful, in the life of his son, and in his son's posterity forever. "Character is reserved force which acts directly by its presence, and without means," said Emerson. Heaven does not give man light and power except upon the condition that he use it for the salvation of others.

> Heaven doth with us as we with torches do,
> Not light them for ourselves; for if our virtues
> Did not go forth of us, 'twere all alike
> As if we had them not.
>
> *Measure for Measure.*

The just and upright soul of Isaac was an organ of the Holy Spirit; and it was, therefore, possible for Isaac to communicate a blessing to any one who was prepared to receive it. "Not by virtue of material strength and political power shall ye prevail, but by my Spirit, saith the Lord" (Zech. 4:6). "I am the Lord that do work Love, Justice, and Righteousness; for in these things I delight, saith the Lord" (Jer. 9:24). The Spirit of Life, and Truth, and Love is communicable; the benediction of the just carries with it a mighty blessing. The just are both voluntarily and involuntarily effluent of blessings: of life, truth, and love; and the corrupt and debauched are effluent of curses; of sin, sickness, and death. It is written that Abimelech, and one of his friends, and the chief captain of his army visited Isaac, "And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee" (Gen. 26:26–29). This is intended to teach, and

does teach, that Abimelech, his friend, and his chief captain sought a blessing and benediction at the hand of Isaac.

The blessing of the just was administered in Israel to the end that the name, the character of the man of God, might be transmitted to the remotest generations. God puts His Spirit into the soul of man; and to the extent that man is just and upright, he is the organ of the Holy Spirit; and the Spirit of God in man is communicable to others who are desirous and willing to be just. Jacob, surnamed Israel, laid his hands upon the heads of the sons of Joseph, and prayed that his name, his character, and the character of his ancestors, might be realized and perpetuated in them. "Let my name be on them, and the name of my fathers Abraham and Isaac" (Gen. 48: 16). It is written, that "Joshua the son of Nun was full of the Spirit of Wisdom, for Moses had laid his hands upon him" (Deut. 34: 9). Elisha said unto Elijah, "I pray thee, let a double portion of thy spirit be upon me" (2 Kings 2: 9, 15). "Virtue went out of him and healed them all" (Luke 6: 19).

Man communicates what he has. A wicked man is effluent of sin, sickness, and death; the just man is effluent of life, and of truth, and of love. "I am come that they might have life, and that they might have it more abundantly" (John 10: 10). We believe that the effluence of the individual man for either good or evil, and of which he is entirely unconscious, is incomparably more conducive to good or evil than what he may voluntarily say and do; therefore, the necessity of a just and virtuous life. Such a life even in the absence of spoken words and overt acts, carries untold blessings to others. Horace Bushnell (*Sermons on*

the New Life) when discoursing on the subject, "Unconscious Influence," said: "I believe that the insensible influences of good men are as much more potent than what I call their voluntary and active, as the great silent powers of nature are of greater consequence than her little disturbances and tumults." Little do we comprehend the appalling consequences of an evil life; and how little do we know of the divine and godlike possibilities of a just and virtuous life. How dreadful it is for one to go among his fellows exhaling inharmony, disease, and death; and how unspeakably glorious and divine it is for one to communicate involuntarily the blessings of Heaven to every one desirous of good with whom he comes in contact.

Isaac when he ate Esau's venison was acting the part of the outer Isaac; but when he communicated his blessing, when he sought to communicate his character to his son, and to his son's posterity forever, he was acting the part of the inner Isaac. In a word, when he sought to communicate Heaven's blessing, he was "turned into another man" (1 Sam. 10:6). Esau, when he learned that Jacob had received the blessing, "cried with a great and exceeding bitter cry" (Gen. 27:34) and invoked a blessing of his father, and complained that Jacob had supplanted him. It is the decree of Heaven that he who lives the spiritual life shall supplant him who lives the carnal. "And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given him for servants"; and thus Heaven's blessing goes unerringly to the rightful heir. This prayer, this blessing was fulfilled; for it is written, "and all they of Edom became David's servants" (2 Sam. 8:14). Thus we have the survival of the fittest. Isaac consoles Esau by telling

him that he shall enjoy "the fatness of the earth, and by the sword shalt thou live" (Gen. 27: 38, 39). These are things especially pleasing to an Esau. But the state of the sensuous and warlike Esau is not hopeless; for Isaac said, "and it shall come to pass when thou shalt have dominion, that thou shalt break his yoke from off thy neck" (Gen. 27: 40); but it should be remembered that the dominion here spoken of is the dominion born of virtue; the dominion of reason.

It is planned that Jacob shall go on a journey to the home of his maternal grandfather, that he may escape the violence of his brother Esau, surnamed Edom, and that he may not take a wife of the daughters of Canaan. The sensualist is not careful to do those things that conserve the welfare either of himself or of society; he is not careful to select a wife who is fit to be the mother of children. License and self-indulgence he calls freedom. And Esau was forty years old when he took to wife two of the daughters of the Hittites. "Which were a grief of mind unto Isaac and to Rebekah" (Gen. 26: 35). The sensualist does not know enough to know that license and carnal indulgence spell bondage, limitation, and death; and that restraint and virtue spell enlargement of life and liberty. The sensualist does not know that limitation, sin, sickness, and death obtain in the kingdom of the animal world; that freedom, enlargement, and power belong essentially to the spiritual kingdom that transcends the animal; that man must die to the lower kingdom to be born into the higher; and that all of the great teachers and masters have taught this. Man must be lifted up above the carnal plane of consciousness, if he would realize the larger life, the life of freedom and power; he must be lifted up as Moses lifted up the serpent in

the wilderness. Water is a symbol of the sensuous life. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 5).

The ostensible reason for the journey of Jacob to the home of his mother's father is to escape the violence of the warlike Esau, and that he may find a suitable wife; but in truth the real reason is psychological; for in this story of Jacob's journey to "the land of the people of the east," we discover the process whereby God doth "raise him up," the process whereby his soul is made perfect. And when the time comes for Jacob to depart on his journey that meant so much to him, and to his posterity, Isaac again invokes the blessing of Heaven upon him. "And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayst be a multitude of people. And give thee the blessing of Abraham, to thee, and to thy seed with thee; *that thou mayest inherit* the land wherein thou art a stranger, which God gave unto Abraham" (Gen. 28: 3, 4). The land that God gave to Abraham, and to which Jacob is now a stranger, is the land that God gives to all the faithful; it is the home of the elect; for it is in truth the Kingdom of God.

Jacob proceeds upon his journey. "And he lighted upon a certain place, and tarried there all night, because the sun was set." This was a dark and sad experience for Jacob; he sleeps with his head upon a stone; and as he thus slept, he dreamed of a ladder that extended from heaven to earth and the angels of God were ascending and descending upon it; and the Lord stood above it, and said, "I am the Lord God of Abraham thy father, and the God of Isaac, the land whereon thou liest, to thee will I give it, and to thy seed." Jacob is

now promised that inheritance which goes to all the just. This recalls the first sentences of Emerson's memorable essay on *History:* "There is One Mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate." Jacob is now promised the guidance, the protection, and the blessings of heaven, and thus the prayers of his father are being fulfilled in him. "And Jacob woke out of his sleep . . . and was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. . . . And Jacob vowed a vow." Jacob called the name of this place Bethel, which means "the house of God"; but this place was called Luz at the first; the word Luz means separation, or departure. Jacob has experienced a psychological change; he has attained to a state of intuition; the angels of God are ascending and descending; he is conscious of the divine presence as never before. "How dreadful is this place! this is none other but the house of God." Jacob vowed a vow; he is repentant; he is in Luz; he has determined on a separation, or departure from his past life; his life is dreadfully serious; he has turned his back upon the comforts of the world; he sleeps with his head upon a stone; he is a stranger and a sojourner on earth; he realizes that there is but one course to pursue; and that is to put his trust in the Lord God of his fathers; to be just as they were just. He knows that his fathers attained to power, and wisdom, and greatness far beyond their fellows; and why should not he follow in their footsteps, and become a "freeman of the whole estate," as did they?

The journey is continued; Jacob comes to the land

of the people of the east; he beholds a well in the field, and three flocks of sheep lying by it; and a great stone is upon the well's mouth; and they of this land are of Haran. "And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we" (Gen. 29:4). Rachel, the daughter of Laban, came to this well with her father's sheep: "for she kept them." A well is a symbol of knowledge; Jacob is receptive of the higher knowledge; he is inspirational; he rolls the stone from the well's mouth, and waters the flock of Laban, his mother's brother. He is a dispenser of knowledge. He found *three* flocks lying by the well. Three is a number indicative of perfection. Jacob, like all who are led out of Haran, and are established in the promised land, like all who attain to perfection, must undergo severe discipline; for nothing is truer than that man is made perfect by suffering. "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with" (Matt. 20:23).

Laban has two daughters; the elder was Leah; and the younger was Rachel. "Leah was tender-eyed; but Rachel was beautiful and well-favoured" (Gen. 29:17). Leah was good-hearted; but Rachel was wise. The wise are the keepers of the sheep. Rachel kept her father's flock (Gen. 29:9). And Jacob loved Rachel; and said unto Laban, "I will serve thee seven years for Rachel thy younger daughter." Jacob served seven years for Rachel, but was given Leah; and when Jacob accused Laban of deceiving him, Laban said, "It must not be done in our country, to give the younger before the first-born" the heart, the affections, the life of the individual, must undergo severe discipline, before reason attains to its own; Leah represents a disciplined heart. And Jacob served "yet seven other years" for Rachel.

Leah is the mother of four sons: Reuben, Simeon, Levi, and Judah, and then it is said that her powers of maternity failed; then two sons are born to Jacob by Rachel's maid, Billah; Dan and Naphtali; and two by Leah's maid, Zilpah: Gad and Asher; and after the birth of the sons named, Leah's power of maternity recurs, and she becomes the mother of two more sons: Issachar and Zebulun, and lastly, of a daughter, Dinah; and after this the prayers of the beautiful and well-favored Rachel were answered; and she becomes the mother of Joseph, who became the mighty prince, and master of Egypt.

According to the narrative in chapters twenty-nine and thirty of Genesis, Jacob is the father of eleven sons and a daughter while living in Haran in Mesopotamia. Jacob is represented as living in a desert land, the dwelling-place of a shifting tribal population. It is here that Jacob's education begins, the education that is to "raise him up" out of a lower state of consciousness into a higher. "God found Jacob in a desert land, in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye" (Deut. 32: 10). This story of Jacob living in a desert, and of his wives and their maids, and of his several sons and a daughter born in the order narrated, evidently has a more profound meaning than appears upon its face. This story is outwardly historic; but in its depth it is psychological. This story describes a process; and it is told in this singular way for the express purpose of showing the mode and manner whereby the soul of man is made perfect. God who made man in His own image and likeness made him capable of attaining to a high degree of perfection, through successive gradations of improvement, in an

ascending life. Paul speaks of man's development from "character to character"; and when speaking of the human soul, the inward and abiding, he says: "The inward man is renewed day by day." Character building involves an orderly process. Evolution, said Charles Darwin, proceeds by "numerous, successive, and slight modifications."

In Deuteronomy (21:15–17), it is written that if a man have two wives, one beloved and the other hated, and they have borne him children, then when he maketh his sons to inherit, the sons of her who is hated are to be preferred. The Levites, the descendants of the third son of Leah, were preferred in the days of Moses, and the descendants of Judah became a mighty power in Israel. Why are the sons of the wife who is hated to be preferred? The reason is evidently psychological. In the unfoldment of the powers of the soul of man, the heart is first to find enlargement. "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant" (Gen. 9:27). This we would interpret: the heart, the feelings shall find virtuous enlargement, but the heart shall be governed of the head; and the head and heart shall have absolute dominion over the lower principle of the soul represented by Canaan. A virtuous heart is forever the faithful ally of a wise head. Heinrich Heine, a thoughtful and observant Jew, who did what he could to liberalize the thought of Europe, said: "The Jews have highly civilized hearts in an unbroken tradition for two thousand years. I believe they acquire the culture of Europe so quickly because they have nothing to learn in the matter of feeling, and read only to gain knowledge." Coleridge, in his *Aids to Reflection*, says: "The especial aim and charac-

teristic operation of Christianity is to moralize the affections."

Rachel and Leah, who represent the head and heart of Jacob, vie with each other as to which shall render him the better service. This service is represented in child-bearing. The heart, the seat of the feminine virtues, realizes true blessedness in devotion, in self-sacrifice, in maternity. Leah is the first to bear children; she is the first to call upon heaven to witness her suffering and affliction. "Surely the Lord hath looked upon my affliction; now therefore my husband will love me" (Gen. 29:32). The husband of the human heart is the mind; and when the heart undergoes great suffering, the mind is awakened to virtuous action. "Rachel was barren"; but her suffering sister moves her to virtuous action; she presents Jacob with her maid, Billah, by whom he has two sons; and at the birth of the second Rachel declares herself the master of her sister. "And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali" (Gen. 30:8). The name Naphtali means that which struggles, or wrestles for supremacy. Reason is ascendant; it has gained a victory over the heart. But Leah, who ceased bearing after the birth of Judah, does not slacken her endeavors to be of use to her husband; for she presents Jacob with her maid, Zilpah, by whom Jacob has two sons; and at the birth of the second Leah declares herself happy. "And Leah said, Happy am I, for the daughters will call me blessed, and she called his name Asher" (Gen. 30:13). The soul of man is sometimes spoken of in the Scriptures as a daughter. "Rejoice greatly, O daughter of Zion" (Zech. 9:9; Isa. 62:11). "The daughters will call me blessed." Leah is happy

because she is doing all she can to make perfect the soul of Jacob. "Blessed are the pure in heart: for they shall see God" (Matt. 5: 8).

The story of Jacob's wives presents a unique study in psychology. Perhaps, there is a no more effective way to describe and illustrate the nature of the human soul, and the manner of its development, than that set forth in this marvelous allegory. It should be remembered that this story is intended to describe the "hidden man," the "inward man," and the process of his development. Moreover, it should also be remembered that this inner man is forever revealing himself in knowledge and feeling, perception and sensation.

The Hebrew Scriptures again and again tell the story of the human soul as nearly in the terms of the concrete as would seem possible; and it stands to reason that this is the best way to awaken an interest in the hidden truths of human nature and to impress them on the mind. Herbert Spencer, who wrote the preface to F. Howard Collins' book, *An Epitome of the Synthetic Philosophy,* made this observation: "A long series of abstract propositions, taken without concrete illustrations, is likely to prove wearisome, and to leave but faint impressions."

Rachel and Leah are represented as incapable of bearing children during the time that children are born of their maids. The maids, it would seem, represent man on the plane of the lower principle of the human soul; for they and their children are governed absolutely of Rachel and Leah; this is a reasonable inference, since Rachel and Leah own these maids and give names to their children. In a word, the head and heart own and control their maids, their servants; and while these maids are being taught obedience and

temperance, Rachel and Leah bare no children. Broadly speaking, what does this singular allegory, outwardly historic, but inwardly psychological, teach? It teaches that the human soul is composed of three principles; that the two higher principles should control and master the lower absolutely; that each of these principles has its proper and legitimate office, and that human greatness consists in bringing these principles into a state of unity and harmony.

Concord within the soul of man, says Plato, is born of the harmony of its principles. He observes that when these are brought into a state of unity, then the soul "becomes one entirely temperate and perfectly adjusted nature"; and this he likens to that harmony that may exist between the higher, lower, and the middle notes in the scale of music.

William Ellery Channing, like many of the wise, had much to say about unity and concord within the soul of man.

The human soul [says he] has a unity. Its various faculties are adapted to one another. One life pervades it; and its beauty, strength, and growth depend upon nothing so much, as on the harmony and joint action of all its principles. To wound and degrade it in any of its powers, and especially in the noble and distinguishing power of reason, is to inflict on it universal injury. . . . The soul never acts so effectually or joyfully, as when all of its powers and affections conspire; as when thought and feeling, reason and sensibility, are called forth together by one great and kindling object. It will never devote itself to God with its whole energy, whilst its guiding faculty sees in Him a being to shock and confound it. We want a harmony in our inward nature.

Rachel and Leah, who so faithfully represent the mind and heart of Jacob, never slacken their virtuous endeavors; they are equally faithful before heaven; they each invoke the blessing of God to the end that they may render Jacob a more perfect service. Leah's prayers are first answered. "And God hearkened unto Leah, and she bare Jacob a fifth son . . . and she called his name Issachar," and she also bare Jacob a sixth son, and she called his name Zebulun, and lastly a daughter whom she named Dinah. The heart, it would seem, has well-nigh completed its work. Leah has borne Jacob six sons. The number six when used in a psychological sense, represents all the states of labor, emulation, and contest, that precedes the coming of perfect rest and peace; for seven represents perfection. It is now that Rachel attains to her own; for to her is born the *seventh* legitimate son of Jacob. "God hath taken away her reproach" (Gen. 30:23). "And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country" (Gen. 30:25). With the birth of Joseph comes the independence of Jacob. The rivalry between Rachel and Leah ends with this event; reason has attained to its own, and is entitled to govern; for this is its office. The name Joseph means increase, or addition. "Of the increase of his government and peace, there shall be no end" (Isa. 9:7).

The unfoldment of the soul of man, says Paul, proceeds "from character to character." The unfoldment of Jacob's soul, and of every human soul which has attained to a high degree of perfection, is told in the story of Jacob. Jacob's sons by his wives represent successive gradations of improvement. Reuben,

the name of the first-born son of Jacob, means "Behold a son," behold, the dawn of the masculine principle of reason; Simeon, hearing and obeying; Levi, association, or unity; Judah, confession, or praise of God; Issachar, reward or recompense; Zebulun, dwelling, or habitation, that which represents a settled condition; Joseph, increase, or addition that knows no limit.

Who represents the beginning of the dignity and excellence of Jacob? It is the first-born of her who was hated. "Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power" (Gen. 49:3). If Reuben represents Jacob's star at its horizon, who represents it at its zenith? Evidently, Joseph, the son of the beautiful and well-favored Rachel; for all are required to do obeisance to Joseph (Gen. 37:7, 10; 43:28). The wisdom and power of Jacob finds its fulfillment in Joseph; and when Jacob describes the power and glory of Joseph, he likewise describes himself and every one who has attained to perfection of life. Jacob's eulogy on the character of Joseph is a masterpiece; it is couched in five verses, and contains several profound and suggestive figures of speech. The greatness of Jacob found fulfillment in the character of Joseph. "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren" (Gen. 49: 22–26).

Jacob's sons by Rachel's maid are Dan and Naphtali. The name Dan means judgment, or he who judges; Naphtali, he who wrestles, or struggles for supremacy. These sons represent the offices of the mind. "And

Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore she called his name Dan" (Gen. 30:6). "God hath given me a son"; this we would interpret: God hath given me a mind; if the mind would prevail, if it would gain dominion over all below it, it must wrestle for supremacy until it gains the victory; but reason before it attains to wisdom and glory must be represented, not by a bastard progeny, but by its own. Plato says that the virtue of reason is wisdom; and that reason is the measuring and directing virtue, since its office is to govern. It may be said that Dan and Naphtali represent reason at its nadir, the reason of the natural man, as distinguished from the spiritual man.

Jacob's sons by Leah's maid are Gad and Asher. The name Gad means company, or he who is armed and prepared; Asher, blessedness, or happiness. These sons represent the offices of the human heart; the offices of the heart are numerous; they are a troop, or company; and when the affections act in obedience to reason, they are armed and prepared to do battle on the side of truth and justice. Happiness and blessedness are represented in purity of heart. Plato says that the virtue of the heart is valor. The pure in heart know no fear. "Virtue is bold; and goodness never fearful," said Shakespeare. "Blessed are the pure in heart; for they shall see God." Plato also says that temperance is the virtue by which the sensuous desires are restrained and destroyed; and lastly, that justice is the virtue that represents the poise, the balance, the perfection of the human soul. But it would seem that the sum of all the virtues of Leah's sons, and the sons of the maids are represented in the character of the mighty Joseph, the just man who "ruled over all

the land of Egypt." Joseph was a master, a dispenser of the bread of life. "And when all the land of Egypt was famished, the people cried to Pharaoh for bread, and Pharaoh said unto the Egyptians, Go unto Joseph; what he saith unto you, do" (Gen. 41:55).

Rachel and Leah, the representatives of Jacob's head and heart, the two that had suffered so much in the dark days of his chastening and discipline, and who have wrestled with each other that they might render him the better service, are faithful in every trial. They say unto Jacob, "Whatsoever God hath said unto thee, do" (Gen. 31:16). Jacob has determined to depart from Laban secretly, and to go "unto his own place, to his country," to that country that God has promised to all the faithful; and when Laban went to shear his sheep, Jacob set his sons and wives upon camels, and took all of his belongings, and stole away unawares to Laban. "So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead. And it was told Laban on the *third day* that Jacob was fled. And Laban took his brethren with him, and pursued after him *seven days' journey;* and they overtook him in the mount Gilead" (Gen. 31:21–23).

"When the children of Ammon saw that they had made themselves odious to David, they sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia" (1 Chron. 19:6). According to the symbolism of the Scriptures, it would seem, that Mesopotamia was the home of the rebellious and warlike. "Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots" (Isa. 31:1). Jacob is escaping out of Mesopotamia, the country between the rivers; and he is on his way toward a

land, that is a symbol of a high and holy state of consciousness. The country from which Jacob is fleeing, the country for which he is destined, and the place where he has pitched his tent, are suggestive. Jacob has made great progress; he has attained to a high degree of perfection; and he is soon to be "turned into another man" (1 Sam. 10:6); he has attained to the "third day," as did his father Abraham. "Abraham saw my day and rejoiced" (John 8:56). Laban was told that Jacob was fled on the "third day," and he pursued after him a "seven days' journey," and overtook him in the mount Gilead, the mount of testimony, the mount of truth.

And Jacob continues on his journey; and he comes to the country of Edom, the land of Esau and his people, the home of the luxurious and warlike. "Thy dwelling shall be the fatness of the earth, and by thy sword shalt thou live" (Gen. 27:39, 40). The people of this land, the people who abide on the sensuous plane of consciousness, are doomed to certain destruction (Isa. 34:5–8; 63:1–4; Jer. 49:17; Ezek. 25:12–14; Amos 1:10, 11). Here it is that Jacob finds himself confronted by Esau, and four hundred men with him. Here it is that the bloody, the sensuous, the animalized Esau, with his four hundred, threatens his brother, and those of his household with utter destruction. "Then Jacob was greatly afraid and distressed" (Gen. 32:7). This was Jacob's darkest hour; it was just before dawn; just before he was born into the higher life. He prays fervently to the God of his fathers, and he pleads the promises that the God of his fathers had made to him when he slept with his head upon a rock (Gen. 32:9–12); and in the dark night preceding the day that he was to meet Esau, with his four hun-

dred, he "was left alone; and there wrestled a Man with him until the break of the day" (Gen. 32:24). This Man did not prevail until he wounded Jacob in the thigh; he did not prevail until he dealt the animal nature of Jacob a deadly thrust. Then did reason, the Man, the governing principle in the soul of Jacob, aided by its natural allies, the affections of a righteous heart, win its final victory. And he who had prevailed said: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (Gen. 32:28). Reason is spiritual; it is the good angel that "redeemed Jacob from all evil" (Gen. 48:16).

Jacob is raised up; he is resurrected from the dead; he is consciously related to the Kingdom of God, the kingdom that transcends the animal kingdom of the world; he has attained to the "third day," to "my day" (John 8:56). "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved" (Gen. 32:30); he is conscious of the power that God has put upon him; he is conscious that he has "power with God and with men." Jacob, like all the truly great, is "the son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). The son of man, the mind of man, must be lifted up as Moses lifted up the serpent in the wilderness. God is the God of the resurrected. He is the God of those who are consciously related to his kingdom, and who do His will. "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living" (Matt. 22:32). God is not the God of the fallen, the sensuous, and the dead, but of those who are lifted up above the plane of the carnal and sensuous world.

Jacob has prevailed; he has attained to the eternal light, the light that shall forever find enlargement. "And as Jacob passed over Penuel the sun rose upon him" (Gen. 32:31).

When this man of God, surnamed Israel (he who hath prevailed) and who is clothed upon with Heaven's power, goes forth to meet his brother Esau, with his four hundred, the order in which the members of his family march is significant. "And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost" (Gen. 33:2). This is the order of the evolution of the soul of man. The bondmaids and their children represent the primitive state of man, the state in which he is governed of others, the state in which he is governed from without, and not from within; Leah and her children, an intermediate state wherein the feelings and emotions vie and wrestle with the mind for supremacy; and Rachel and Joseph, the state wherein reason has attained to his own, the state wherein man is governed from within and not from without, the state wherein conscience and reason are supreme.

The soul of man must undergo long and wearisome discipline to the end that the affections may be tamed and humanized, and that the vestiges of animalism inhering in the soul may be conquered and destroyed. The especial aim of religion, said Coleridge, "is to moralize the affections." It is said that Jacob served seven years for the fair Rachel, and was rewarded for his services with the tender-eyed Leah; and that Jacob served "yet another seven years," for the well-favored Rachel. "Seven years," is a phrase used not to describe seven actual years, but to designate a period of trial and discipline, and suffering through which

the soul of man must necessarily pass in the process of its evolution from a low carnal state to a high, holy, and spiritual state. Jacob, like all who have attained to true greatness, was made perfect by suffering. Figuratively speaking, every one who would attain to his true inheritance must serve seven years for Rachel, and be given Leah; and then serve "yet another seven years," for the well-favored Rachel, the keeper of the sheep. The repetition of this phrase "seven years" is for emphasis; and since the number seven, expressive of perfection, is repeated, it would seem that Jacob's trial, and discipline, and chastening were full and complete. "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with" (Matt. 20:23). "Remember what things God did to Abraham, and how He tried Isaac, and what happened to Jacob in Mesopotamia of Syria. For He hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath He taken vengeance on us: but the Lord doth scourge them that come near unto Him, to admonish them" (Judith 8:26, 27).

In the thirty-fourth chapter of Genesis, it is written that Dinah, the daughter of Leah, went out to see the daughters of the land; that Shechem, the son of Hamor, took her and defiled her. "Shechem spake to the heart of Dinah" (Gen. 34:3). This is the old story, first the debauchery of the woman, the heart, and then the fall of reason. When the affections are corrupted, then is man in the way of transgression. "Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:14). Shechem seeks to make reparation for his wrong. "Ask me never so much dowry and gift, and I will give according as ye say unto

me: but give me the damsel to wife" (Gen. 34: 12). But Jacob and his sons tell Shechem and Hamor that no compromise can be made. "And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us" (Gen. 34: 14). Circumcision is an ancient symbol of virtue. It distinguished the virtuous and chaste from the fallen and sensuous. The Hebrew Scriptures teach unqualifiedly that the perfection of man, and of the race, depends upon the mating of the fit with the fit; and that no deviation from this principle is to be tolerated. "Now, therefore, if ye will obey my voice [if ye would live in obedience to conscience and reason] and thus keep My covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is Mine" (Ex. 19: 5). If there is to be a royal race, a ruling race, a perfect race, it stands to reason that it must be developed according to the ideas and principles of the Scriptures. Abraham makes his eldest servant take an oath that he will find a wife for Isaac among the fairest and the best; and this contributed to make the blessings of Jacob prevail above the blessings of his progenitors (Gen. 49: 26); and Isaac sends Jacob to the people of the East that he may find a suitable wife. "And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan" (Gen. 28: 1).

It is written that two of Jacob's sons, Simeon and Levi, slew Hamor and Shechem his son; and thus avenged the wrong that had been done their sister; and when Jacob reproves his sons for their violence, they answer: "Should he deal with our sister as with an harlot?" This allegory teaches that the fit should be mated with the fit; and that this principle must be

obeyed; and it also teaches the sacredness of chastity; and the enormity of the offense of him who violates it. The moral status of a people, or their want of moral status, is most perfectly revealed in the attitude of men toward women. Tacitus said that the ancient Germans were a virile and unconquerable people, and that the men entertained the profoundest respect for women; and that the adulterer was buried alive in mud. To the extent that people are alive and indignant at the violation of virtue and chastity, they are moral; and to the extent that they are indifferent, they are in a state of degeneracy and death. "To be carnally minded is to be in a state of death; but to be spiritually minded is to be in a state of life and peace" (Rom. 8:6).

> Mortals, that would follow me,
> Love Virtue, she alone is free.
> She can teach you how to climb
> Higher than the sphery chime;
> Or, if Virtue feeble were,
> Heaven itself would stoop to her.
>
> MILTON: *Comus.*

Jacob is now returning to the land of his fathers, to the land of Abraham and of Isaac, the land in which man shall not lack anything, the land wherein man shall bless God (Deut. 8:9, 10). "And God said, Arise, go up to Bethel, and dwell there." The name Bethel means the house of God. Evidently, this has reference to a high and holy state of consciousness; Jacob is commanded to "go up to Bethel, and dwell there," and he at once makes ready to fulfill this command. "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are

among you, and be clean and change your garments" (Gen. 35:2). They who would enter in, and possess the promised land, who would behold the power and glory of God, must put away their false gods, be clean, change their garments, and make ready for the coming of the "third day" (Ex. 19:10, 11; Hosea 6:2; Luke 13:32). "And it came to pass, when all the people were clean, that they passed over the Jordan," into the promised land (Josh. 4:1); and this passage over Jordan to possess this fair land was on the third day (Josh. 1:11).

Jacob has returned to the promised land; and as he journeyed from Bethel to Bethlehem, Benjamin, the son of the right hand, the son of him who hath prevailed was born. The son of man, the mind of man, must be lifted up above the plane of the sensuous animal world, as Moses lifted up the serpent in the wilderness, if man would attain to a conscious relation with the Kingdom of God that transcends the animal kingdom of the world. "And it came to pass as Rachel's soul was departing, that she called his name Benoni: but his father called his name Benjamin" (Gen. 35:18). The name Benoni means the son of sorrow and travail, the son of grief and suffering; and thus it is that man is made perfect by suffering (Heb. 5:8, 9). "He that hath suffered in the flesh [and died to the world] hath ceased from sin" (1 Peter 4:1). "Remember what things God did to Abraham, and to Isaac, and to Jacob. For he hath not tried us in the fire, as he did them" (Judith 8:26, 27). Jacob, like all the sons of God who have overcome the world, experienced a great travail of soul. "He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their

iniquities" (Isa. 53: 11). He bears the iniquities of many who lives superior to every temptation. The story of Jacob recalls the immortal words of Hesiod, the Greek epic poet:

> Vice one may take in troops with ease,
> But in fair Virtue's front
> Immortal God has stationed toil,
> And care, and sweat, to bar the road.
> Long is the road and steep,
> And rough at first, which leads the steps
> Of mortal man thereto;
> But when you reach the height, the path
> Is easy which before was hard,
> And swift the onward course.

Plato, in his dialogue, *Laws*, facetiously makes mention of these lines, and says: "The case of the many proves the wisdom of Hesiod, who says that the road to wickedness is smooth and very short, and that there is no need of perspiring."

Benjamin is the last-born son of the well-favored Rachel; he is the eighth legitimate son of Jacob. The number eight, when used in a psychological sense, means the beginning, or commencement of a new state of being; and this event, the birth of Benjamin, certifies the perfection of Jacob, the realization of the higher life. "Arise, go to Bethel, and dwell there." Jacob is the type of the perfect man. Rachel the representative of reason, has completed her work. "Among you [among the regenerate], he that is eight days old shall be circumcised" (Gen. 17: 12). Circumcision is an ancient symbol which was intended to teach, and does teach, the high and holy possibilities of man. The circumcision of the child on the eighth day certifies

the regeneracy of the parents, and prefigures the regeneracy of the child. "The children of the flesh," the children of the unregenerate, are not the children of God; "but the children of the promise," the children of the regenerate are counted for the seed (Rom. 9:8). Circumcision is the dedication of the child of the regenerate to virtue, to the higher life, the life represented by Abraham, and by Isaac, and by Jacob, and by Moses, and by Jesus, and by all the resurrected. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matt. 22:31, 32). God is not the God of the animalized, of the carnally minded, but of the spiritually minded; God is the God of those whose minds are lifted up above the plane of the sensuous world.

"And Leah bare Jacob a sixth son; and Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons; and she called his name Zebulun" (Gen. 30:19, 20). The name Zebulun means dwelling, or habitation, that which represents a settled and peaceful condition. Power to bare suffering and trial with patience is a "good dowry." "Now will my husband [a contented and virtuous mind] dwell with me." The number six, as here used, represents all the states of labor, emulation, contest, and suffering, which precede the coming of the eternal day of rest and peace. It, therefore, follows that the number seven, like the number eight, represents the commencement, or beginning of a new and higher state. "If a man [a male child] on the Sabbath day receive circumcision, that

the Law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day?" (John 7:23). He who is made "every whit whole" by the teachings of Moses and Jesus, he who attains to perfection of character, he who fulfills the Law, attains to the seventh day, the Sabbath day, the day of rest and peace.

> But when you reach the height, the path
> Is easy which before was hard,
> And swift the onward course.

God who made man, a reasoning being, in His own image and likeness, made him capable of attaining to a high degree of perfection, through successive gradations of improvement, in an ascending life. Much is said both in the Old and New Testament Scriptures about the children of the regenerate being "counted for the seed" (Gen. 21:12; Rom. 9:7, 8). The Scriptures tell us in unmistakable terms that it is the children of the virtuous, the chaste, the just, who are to reform the world. "Salvation is of the Jews" (John 4:22). What is regeneration? Does it consist in consenting to some form of words, or does it consist in a process of development like that revealed in the life of Abraham, and of Isaac, and of Jacob?

William Ellery Channing, when discoursing on *Regeneration*, an hundred years ago (1811), said:

> Do sensual and earthly desires hear the voice of conscience? How many desires and habits which conscience forbids are indulged in! A religious character, then, is an acquisition, and implies a change; a change which requires labor and prayer, which requires aid and strength from heaven; a change so great and important, that it deserves

to be called a *new birth*. . . . Once his passions were his lords; now he bows to the authority, and waits to hear the will, of God. Once human opinion was his guide, and human favor the reward he proposed; now he feels that another eye is upon him, and his heart and life are naked before God, and to approve himself to this righteous and unerring witness and judge is his highest ambition. . . . To conclude,—once he was alive to injury, and suffered anger and revenge to direct his treatment of an enemy; now his indignation is tempered by mercy, and he is ready to forgive.

The great are they who act in obedience to conscience and to reason; they live above the spirit of the world; they make no compromise with evil. The immortal Socrates, when addressing the judges who condemned him to death, said: "Men of Athens, I honor and love you, but I shall obey God rather than you."

It is the command of Heaven that man shall labor to make his own soul perfect. "And the Lord God took the Man, and put him into the Garden of Eden to dress it and to keep it" (Gen. 2: 15). Abraham is commanded to be perfect. "I am the Almighty God; walk before me, and be thou perfect" (Gen. 17: 1). "And the Lord appeared unto Isaac, and said, *Go not down into Egypt;* dwell in the land which I shall tell thee of: Sojourn in this land, and I will be with thee, and I will bless thee" (Gen. 26: 2, 3). "And God said unto Jacob, Arise, go up to Bethel, and dwell there" (Gen. 35: 1). "We are labourers together with God" (1 Cor. 3: 9). The aim and end of religion is the sanctification of the soul; and this bespeaks successive gradations of improvement; it bespeaks development "from character to character." The Holy Spirit is present with, and blesses all who live above the spirit of the sensuous

animal world. It is written: "Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. 6:9). This we would interpret: Noah was desirous in his heart to be just; he lived a blameless life; he did the best he could with the knowledge that he had.

While it seems to involve a contradiction, perhaps, it is fair to say, that he is "perfect in his generations, and walks with God," who does the best he can with the knowledge that he has. "The perfection of all creatures, including man," said Leibnitz, "consists in a strong and unhampered forward impulse toward ever new perfections." Paul would have us know that the perfection of the soul is "from character to character." In a word, that its perfection is an orderly process. It stands to reason, that man is responsible and blameful only so far as he has power to know and do his duty; and that he is depraved and guilty only so far as he indulges evil propensities which he can resist and avoid. He walks with God who is faithful to conscience and reason. He walks with God whose Rachel and Leah, whose mind and heart, vie with each other in virtuous and holy endeavor. O that my mind and heart may attain to a perfect unity, like the two faithful wives of Jacob. The Scriptures teach, as did Socrates and Plato, that the principles of the human soul may attain to a state of harmony, unity, concord; and this we denominate the perfection of the soul of man. And yet, what we call perfection seems to have its limitations. "Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is God" (Mark 10:17). Plato in his dialogue *Laws*, says: "Now, God is the measure of all things, in a

sense far higher than any man, as they say, can ever hope to be. And he who would be dear to God must, as far as possible, be like him and such as He is. Wherefore the temperate man is the friend of God, for he is like him; and the intemperate man is unlike him and different from him, and unjust." "This is the substance of religion," said Pythagoras, "to imitate Him whom we worship."

The Scriptures teach that the soul of man may attain to a state of unity and harmony, to a state of perfection, but the mind, the governing principle of the soul, may continue to enlarge its sphere forever. "Of the increase of his government and peace there shall be no end" (Isa. 9: 7). William Ellery Channing, when discoursing on the subject: *Imitableness of Christ's Character*, and the text, "Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2: 21), said:

The body soon reaches its limit. But intellect, affection, moral energy, in proportion to their growth, tend to further enlargement, and every acquisition is an impulse to something higher. When I consider this principle or capacity of the human soul, I cannot restrain the hope which it awakens. The partition walls which imagination has reared between men and higher orders of beings vanish. I no longer see aught to prevent our becoming whatever was good and great in Jesus on earth. In truth, I feel my utter inability to conceive what a mind is to attain which is to advance forever. Add but that element, eternity, to Man's progress, and the results of his existence surpass not only human but angelic thought. Give me this and the future glory of the human Mind becomes to me as incomprehensible as God Himself."

The first sentence of the thirty-seventh chapter of Genesis is a veiled description of the greatness of

Jacob. "And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan." This indicates that Jacob had attained to a state of wisdom and power to which "his father was a stranger." There are other like Scriptures (Gen. 49:26; Baruch 3:36); this accords with the Hebrew idea: the longer the line of virtuous ancestry, the greater the power of the individual descendant. It would seem that Mary, the mother of Jesus, was descended of more than forty generations of monotheists and haters of idolatry (Matt. 1:17). When Jacob blesses the sons of Joseph, he says: "Let my name [my character] be named on them, and the name of my fathers Abraham and Isaac" (Gen. 48:16). Abraham, Isaac, and Jacob represent three generations of regenerate man; but Jacob is represented as having attained to a state of wisdom and power beyond that of his ancestors; the virtues of his fathers are "named on him," are made manifest in him; he is the type of the perfect man; he is so because of his noble ancestry; he is so because he lives worthy of the privileges of life; he is so because his higher nature has prevailed over his lower; he is so because he lives above the spirit of the sensuous animal world. "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed" (Gen. 32:28). "For the kingdom of God is not [represented] in words, but in power" (1 Cor. 4:20). The Kingdom of God, the government and power of God is made manifest in character. "Behold, the Kingdom of God is within you" (Luke 17:21; 11:20; Matt. 12:28). They who declare the power and glory of the Kingdom of God, are they who have overcome the world. Salvation is of the regenerate; "Salvation is of the Jews"; salvation is by character.

The task of Israel, and of every rational being, is to be holy, is to seek perfection of character (Lev. 19: 2; Deut. 26: 19; Ex. 19: 6). The Scriptures tell us that God sent his prophets, the wise men, to the people of Israel again and again, that the seed of virtue might be preserved, and that the holy work of salvation might proceed apace (Jer. 7: 25; 11: 7; 35: 15; Neh. 9: 30; 2 Kings 17: 13; 2 Chron. 36: 15, 16). The Scriptures teach that it is through the instrumentality of Israel, through the instrumentality of the regenerate, that mankind are to be brought to a knowledge of the truth. "Salvation is of the Jews" (John 4: 22; Rom. 9: 4; Isa. 2: 2–4; Micah 4: 1–4; Jer. 3: 17). It is the seed of Abraham, of Isaac, and of Jacob; it is the seed of the virtuous which is to bring an indescribable blessing to the people of all nations. "Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day" (Deut. 10: 15). "I am the Lord that do work Love, Justice, and Righteousness: for in these things I delight, saith the Lord" (Jer. 9: 24).

Zion, or Jerusalem, is often used in the Scriptures as a figure to represent the Church Universal, the elect of God, the fraternity of the just. The power and glory of God is made manifest in the lives of the just (Rom. 1: 19). "He that hath seen me hath seen the Father" (John 14: 9). In olden time Jersualem was the rendezvous of the great of Israel. The soul of the just is called the daughter of Zion, the daughter of Jerusalem. "Rejoice greatly, O daughter of Zion, O daughter of Jerusalem" (Zech. 9: 9). "Out of Zion shall go forth the Law, and the word of the Lord from Jerusalem" (Isa. 2: 3; Mic. 4: 2; Luke 24: 27). "For the Lord hath chosen Zion; he hath desired it

for his habitation. This is my rest forever; here will I dwell; for I have desired it" (Ps. 132: 13, 14). The power of God, the love of God, the glory of God, the salvation of God, the Law of God, the divine order, is made manifest in the lives of the just. "For God hath desired it."

The thirty-seventh chapter of Genesis opens with a statement indicative of the high attainments of Jacob; and it also contains much that suggests the high character of the young and well-favored Joseph, who though the youngest of his father's sons but one, is their superior. "Joseph, being seventeen years old, was feeding the flock with his brethren, and the lad was with the sons of Billah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report." Cain slew Abel; Ishmael mocked Isaac; Esau persecuted Jacob. When Joseph's brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him (Gen. 37: 4). From what is here said, it would seem that the sons of the bondmaids were the least evolved, and Joseph the highest, of the sons of Jacob. It is here written that Joseph dreamed dreams that portended his future greatness. "And he told his dream unto his father, and to his brethren: and his father rebuked him, and said unto him, What is this that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying." They who are destined to future greatness give evidence of it in their childhood, and the wise take note of it. "His father observed the saying." "His mother kept these sayings in her heart" (Luke 2: 51). Joseph is the son of regener-

ate parents; and there is nothing truer than that the children of the regenerate are inclined to virtue from their early childhood. But since the story of Joseph is to be told in the next chapter, it is only necessary here to say, that the greatness of Jacob was represented in Joseph, the great master, and prince, who "ruled over all the land of Egypt," and to whom all were required to do obeisance (Gen. 41:43). Perhaps Joseph was greater than his father; for it would seem that the accumulated virtues of his fathers were "named on him."

Joseph, though a lad, was the overseer of his father's business. "And Jacob said unto him, Go, I pray, see whether it is well with thy brethren, and with the flocks; and bring me word again." But Joseph is unkindly received by his brethren. "And they said one to another, Behold, this dreamer cometh." And they counseled that they should kill him. "And Reuben heard it, and he delivered him out of their hands and said, Let us not kill him." Reuben counseled that they cast him into a pit; it being the intention of Reuben, "that he might rid him out of their hands, to deliver him to his father again"; but it is written that Joseph's brethren stript him of his coat of many colors "that was upon him," and cast him into a pit where there was no water. Joseph's coat of many colors was the insignia of his father's love; and it prefigured the purity and greatness of his life. Perhaps there is nothing under Heaven more suggestive of cleanness and virtue than soft, clean, bright colors; and thus it is that the bow in the sky is a fit symbol of God's covenant with man. God promises rest, and peace, and glory, to all of his children whose lives are made to resemble the clean, soft, bright colors of the bow in the sky.

It is written that the brethren of Joseph lifted up their eyes, and beheld a company of Ishmaelites come from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt; and then it is proposed that they sell Joseph to the Midianite merchants. "And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh." And thus Joseph is carried down to Egypt. "And Reuben returned unto the pit; and behold, Joseph was not in the pit; and he rent his clothes." "He is our brother and our flesh." "Have we not all One Father? Has not One God created us all?" (Mal. 2: 10). It is a matter of common knowledge that aromatics, especially myrrh and cassia, were used in religious observances, in ancient as well as in modern times; and that they are symbols of cleanliness and purity. They who love righteousness, and hate wickedness, "God hath anointed with the oil of gladness above their fellows; and their garments smell of myrrh, and aloes, and cassia" (Ps. 45: 7). It is therefore apparent that the spicery, and balm, and myrrh are symbols that prefigure the character of Joseph, just as the gold, and frankincense, and myrrh, presented to the infant Jesus by the wise men of the east were symbols expressive of his future greatness (Matt. 2: 11).

What does the chapter, the thirty-seventh of Genesis teach? Is it simply history? When Joseph is feeding the flock with his brethren, the sons of Billah and of Zilpah, he "brought unto his father their evil report"; and when Joseph goes again to see if all is well with his brethren, and with the flocks, some of his brethren,

presumably the sons of the bondmaids, counsel his death; but the sons of Leah inveigh against this. Reuben insists that he shall be delivered to his father again; Judah counsels that they do him no outward violence; "Let not our hand be upon him" but that he be sold to the Ishmaelites. It is submitted that this story is intended to teach, and does teach, states of human consciousness. The sons of the bondmaids, it would seem, counsel gross violence. Like Cain, and like Esau, they would slay their brother that is preferred before them; but the sons of Leah are in some measure controlled of conscience and reason. "Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power" (Gen. 49:3). The dignity of man, and the power of man, begins in obedience to conscience and reason.

That the building of character involves an orderly process is taught by all the wise; and it has been taught by men less renowned than the Hebrew prophets and the greatest of the Greek philosophers. Professor William James in his *Varieties of Religious Experiences*, says: "To be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases *which denote a process*, gradual or sudden, by which a Self hitherto divided, and consciously wrong, inferior, and unhappy, becomes unified and consciously right, superior, and happy, in consequence of its firmer hold on religious realities." It is certainly apparent that the Scriptures describe again and again the process whereby the soul of man attains to a state of harmony and perfection, and it would seem that this process is succinctly described in the story of Jacob.

The author of this book insists that the Hebrew

Scriptures are essentially psychological, and not historic; that they are fundamentally psychological, and incidentally historic; and it seems fair to say that the historic method of interpreting the Scriptures has prevailed almost exclusively in the Western world since the second or third centuries, A.D. Even to-day large sums of money are being expended in burrowing into the hidden and dark places of the Egyptian pyramids, and into the ruins of buried cities for the purpose of confirming the historic features of the Scriptures. There are thousands of good men and women, who have observed the waning influence of the historic churches, that are now earnestly desirous to revive an interest in religion as it is taught in them; and to this end the world is being ransacked in the hope of finding something that will breathe into these churches a new life and power. The plight of the churches is pathetic.

There is a Church, however, which is not historic and which exists above and beyond the ravages of the sensuous animal world; it is the fraternity of the just; and he who would belong to this church, this brotherhood must live in obedience to Heaven's Law. The end and aim of religion is to relate man to a kingdom which transcends the animal kingdom of the world. "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight." "And God said unto Jacob, Arise, go up to Bethel, and dwell there." "And Jesus said to another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead [let the sensuous and carnally minded] bury their dead: but go thou and preach the Kingdom of God. And another also said, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto

him, No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God" (Luke 9: 59–62). No man whose mind and heart are set upon the things of the world; no man who compromises with the spirit of the world is fit for the Kingdom of God.

It is submitted that when the Scriptures are truly interpreted from the standpoint of psychology, then will the One True Religion founded upon human nature attain to its scientific establishment. If the principles of religion are teachable and demonstrable, then it stands to reason that they are scientific and eternal, and are not a matter of speculation. All truth that is teachable and demonstrable has relation to some known object. "We must start in religion," says William Ellery Channing, "from our own souls. In these is the foundation of all divine truth." This was the oft-repeated utterance of him who was called the Socrates of the New England School of Transcendentalists; this was a fundamental doctrine of this illustrious school of teachers and philosophers. The author of this book affirms that this doctrine is taught both in the Hebrew Scriptures and in the Socratic School of Greek Philosophy; and that it is in harmony with reason and human experience.

Of course, the great metaphysical idea, that we should live in continual dependence upon God's Spirit, and faithfully and prayerfully seek to live worthy of It, is at the very heart of religion; but notwithstanding this great central truth, our insistence is: that the knowable, the teachable, and the demonstrable, have to do with man. The indwelling of the Spirit of God in the soul of man is the great truth of religion. "Know ye not that ye are the temple of God, and that the

Spirit of God dwelleth in you?" (1 Cor. 3:16). Then the question: What is the process whereby the soul and body of man is made pure and chaste, a fit temple of the living God? "Behold, the tabernacle of God [the abiding-place of God] is with men, and He will dwell with them" (Rev. 21:3). "Wisdom maketh all things new; and in all ages entering into holy souls hath made them friends of God, and prophets" (Wisd. of Sol. 7:27). Is there a more edifying and consoling thought confided to man than this: that man, mentally, is made in the image and likeness of his Creator, and is endowed with the capacity of making the human soul perfect?

The Scriptures teach that "God is a Spirit" (John 4:24; Zech. 4:6; Isa. 40:13; 2 Cor. 3:17); and they expressly inhibit any image, or likeness of Him (Ex. 20:4, 5; Deut. 4:15, 16; Isa. 40:18). God is beyond limitation and definition; therefore, the knowable and teachable have to do with man. The idea before us suggests the pointed inquiry of the late Horace Bushnell (Introduction to his book, *Forgiveness and Law*): "Is it not time now, after so many centuries gone by, to have it discovered, that there is no truth concerning God which is not somehow explicated by truths of our own moral consciousness?" The great prophets, sent of God, sought to rescue religion from dogmatism and speculation; they taught that all the truths of religion fall within the field of human experience; that all who live worthy of the Law shall know the doctrine (John 7:17). When the soul of man is conformed to the moral order of God manifest in all the works of nature, then is the soul of man an organ of truth, then does man express the will of God. "My doctrine is not of me, but His that sent me" (John

7: 16). "The moral order of the universe, said Fichte, is itself God: we need no other, and we can comprehend no other."

> A Law of Order reigns
> Throughout creation, and this Law it is
> Which like to God the universe maintains,
> Herein do higher creatures see displayed
> The trace of the Eternal Might—
> All natures to this heavenly Law incline,
> Approaching each, according to his kind,
> Some more, some less, unto their source divine.
>
> DANTE: *Paradiso*, Canto 1.

Moreover, it is apparent, that Socrates, the sage of Athens, and his disciple Plato, sought to rescue Philosophy from dogmatism and speculation; for it is written that they taught that virtue, and virtue alone, points the way to all higher knowledge. These observations recall, what is said to have been a favorite remark of St. Augustine: "O my God, who art always the same, let me know myself, and I shall know thee." This accords with the song of Pope:

> That virtue only makes our bliss below;
> And all our knowledge is, ourselves to know.

Men need not trouble their souls with metaphysical speculations about the personality of God. It is enough to know that Wisdom, Truth, Self-Consciousness, and Self-Activity are reckoned as essentials of personality in its highest expression. It is unthinkable, therefore, that these essentials of personality should exist in man, and not exist in the Creator of man. "He that planted the ear, shall He not hear? He that formed the eye, shall He not see? He that teacheth

men knowledge, shall He not know?" (Ps. 94:9, 10). "For what maketh thee to differ from another? and what hast thou that thou didst not receive?" (1 Cor. 4:7). Science itself acknowledges that all conceivable things proceed from one unseen source. "All things proceed from One Universal Energy," said Herbert Spencer. Why should men speculate upon the character of God, when it is possible to live a life of virtue, a life superior to the sensuous animal spirit of the world, and thus come to a realization of the Spirit of God in consciousness? "It is of all things most difficult," said Plato, "to find out God, and impossible to communicate him to others." Man comes to know God by approaching Him in likeness, by becoming "a partaker of the Divine nature" (2 Peter 1:4).

> Unseen, yet not unfelt; if any thought
> Has raised our minds from earth, a pure desire,
> A generous act, a noble purpose brought,
> It is Thy breath, O Lord, which fans the fire.
>
> JAMES FREEMAN CLARKE.

Paul in all earnestness of speech counsels perfection, and tells us to look forward to the time when we shall "come into the unity of the faith, and of the knowledge of the Son of God, unto the perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). Jesus, it would seem, expressly rebuked the idea that God, the Father, the Spirit of all righteousness, is to be contemplated in an abstract and metaphysical way. "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus said unto him, Have I been so long a time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the

Father; and how sayest thou then, Show us the Father?" (John 14: 8, 9). "That which may be known of God is made manifest in the lives of the just; for God hath showed it unto them" (Rom. 1: 19). The Scriptures teach unqualifiedly that the character of God, "the Divine nature," is manifested in the lives of the faithful and just. "Can we find such a one as this, a man in whom the Spirit of God is?" (Gen. 41: 38). "There is none good but one, that is God" (Mark 10: 18). While we should not assume that the goodness of man is identical with the perfect goodness of God, it is fair to assume that nothing can be compatible with the boundless goodness of God which is incompatible with the goodness which is revealed in the lives of the just. Only by believing and discerning in consciousness that God has virtues similar to or resembling human virtues, do we come to believe and know of the moral perfections of God; and of the filial relation that exists between man and his Father in heaven.

The primary and celestial office of reason is the perfection of the soul. Reason was put into the human soul "to dress it and to keep it" (Gen. 2: 15). Reason, the masculine principle of the soul, is forever bringing brick and slime (Gen. 11: 3), his false opinions and conceits, and is thus attempting by a process of speculation to find the way to heaven; but this process, this building of the tower of Babel, has forever ended the same way, in the confusion of tongues. Reason in his present fallen state does religion a poor service when speculating on the character of God; but reason is sufficient, even as we know him, to be a co-worker with God (1 Cor. 3: 9; 2 Cor. 6: 1) in a high and holy work, the perfecting of the soul. When reason has done the work that God hath specially assigned him,

the perfecting of the soul, then does man attain to his true estate, then does man become conscious of the Kingdom of God, then does man "come into the unity of the faith, and of the knowledge of the son of God"; for all the just are consciously the sons of God; all the just attain to a knowledge of their divine sonship. "Beloved, now are we the sons of God" (1 John 3:1–3; Phil. 2:15). "Wisdom in all ages entering into *holy souls*, hath made them friends of God and prophets" (Wisd. of Sol. 7:27).

"If in us dwelt not God's own might
How could the godlike give delight?"

CHAPTER VI

THE STORY OF JOSEPH

"Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38).

WILLIAM ELLERY CHANNING, in April, 1841, the year before his death, in the introduction to a volume of his lectures and sermons, said:

We must start in religion from our own souls. In these is the foundation of all divine truth. An outward revelation is only possible and intelligible on the ground of conceptions and principles previously furnished by the soul. Here is our primitive teacher and light. Let us not disparage it. There are, indeed, philosophical schools of the present day, which tell us that we are to start in all our speculations from the Absolute, the Infinite. But we rise to these conceptions from the contemplation of our own nature; and even if it were not so, of what avail would be the notion of an Absolute, Infinite existence, an Uncaused Unity, if stripped of all those intellectual and moral attributes which we learn only from our own souls? What but a vague shadow, a sounding name, is the metaphysical Deity, the substance without modes, the Being without properties, the naked unity, which performs such a part in some of our philosophical systems? The only God whom our thoughts can rest on, and our hearts can cling to, and our consciences can recognize, *is the God whose image*

dwells in our own souls. The grand ideas of Power, Reason, Wisdom, Love, Rectitude, Holiness, Blessedness, that is, of all God's attributes, come from within, from the action of our own spiritual nature. . . . Thus the soul is the spring of our knowledge of God.

No one living in modern times, no one speaking the English language, in our judgment, has ever spoken more illumined words concerning the nature, the potential powers, the marvelous possibilities, and the glory of the human soul, than did Channing. This was the burden, the key-note, of his classic and chaste utterance. To the end of his virtuous and exemplary life, he never tired of heralding the glorious possibilities of the human soul. His insistence was, that men in their present state of civilization, have little or no conception of the sublime possibilities of man. "The most lamentable scepticism on earth, and incomparably the most common, is a scepticism as to the greatness, powers, and high destinies of human nature. In this greatness I desire to cherish an unwavering faith." Channing's letters, lectures, and sermons, covering more than a thousand printed pages, are replete with brilliant observations concerning human nature.

"We must start in religion from our own souls." This is precisely what the Scriptures teach; it is what Socrates and Plato taught. Psychology is, therefore, the science of sciences. The deep truths of human nature were known to the adepts of ancient wisdom, to the great prophets and philosophers; and this holy science will be revived in the near future; and when revived, it will take precedence of all other science. Man will respect man; man will honor man, when he comes to know the essential nature of his own soul,

and of every human soul. When man knows enough to know, that he cannot wrong another without first wronging himself and desecrating his own soul, then will he hesitate to do evil. When man knows enough to know that every evil thought and act mars and wounds the soul, and fills it with discord, inharmony, and pain, then he will not be a foolish and temporizing child. Channing, when speaking on the subject *Honor Due to All Men*, and on the text "Honor all men" (1 Peter 2:17), said:

The soul is to be regarded with a religious reverence hitherto unfelt; and the solemn claims of every being to whom this divine principle is imparted are to be established on the ruins of those pernicious principles, both in Church and State which have so long divided mankind into the classes of the abject many, and the self-exalting few. There is nothing of which men know so little as themselves. . . . Men have as yet no just respect for themselves, and of consequence no just respect for others. . . . I hold that nothing is to make man a true lover of man, but the discovery of something interesting and great in human nature. We must see and feel that a human being is something important, and of immeasurable importance.

Channing, when discoursing on the teachings of Jesus, said:

Jesus Christ thought nothing worthy of his notice, but the soul of man; and the whole tenor of his gospel is, that the soul is capable of all that is great and excellent, that it may become the Image of God, that it may ascend to the glory and purity of angels. It is constantly his doctrine, that man is appointed to join the society of heaven, and that he will there shine as the sun, that he will exchange his present imperfection for spotless purity. . . . These

are views which have little to interest him who never reflects on his inward nature, who only feels that he has a body and organs of sense, and who thinks the highest happiness is found in the gratification of the brute. But there are those who feel conscious of the heavenly principle within them, who, at the sight of distinguished virtue, pant to attain to its resemblance, who kindle at the thought of a boundless progression, of a never-ending ascent towards God.

It was Theodore Parker, we believe, who called Channing, the Socrates of the New England School of Transcendentalists. If Channing were its Socrates, then Emerson was its Plato. In the Memoirs of Margaret Fuller Ossoli, the basic principle of this school is stated in a sentence. "Transcendentalism, as viewed by its disciples, was a pilgrimage from the idolatrous world of creeds and rituals to the Temple of the Living God in the soul." Emerson, like his great predecessor, Channing, taught that human greatness consisted in the perfection of the soul. "Wherever a man comes, there comes revelation. The old is for slaves. When a man comes, all books are legible, all things are transparent, all religions are forms. The remedy for their deformity is first, Soul, and second, Soul, and ever more Soul." This school did more, perhaps, to emphasize the dignity of the human soul, than any other in modern times.

The views of Channing on the greatness, powers, and high destinies of human nature, we believe, a proper prelude to the story of Joseph. Joseph, like all the masters in Israel, was great because of the purity and perfection of his soul.

Symbolism [says John Ruskin] is the setting forth of a great truth by an imperfect and inferior sign (as, for instance,

of the hope of the resurrection by the form of the Phœnix); and it is almost always employed by men in their most serious moods of faith, rarely in recreation. Men who use symbols forcibly are almost always true believers in what they symbolize. But personification is the bestowing of a human or living form upon an abstract idea: it is, in most cases, a mere recreation of the fancy, and is apt to disturb the belief in the reality of the things personified. Thus symbolism constituted the entire system of the Mosaic dispensation: it occurs in every word of Christ's teaching; it attaches perpetual mystery to the last and most solemn act of his life. But I do not recollect a single instance of personification in any of his words.

What is psychology? "It is the description and explanation of the states of consciousness as such," said the late Prof. William James. Is there any other method in our present condition of existence, of describing and explaining states of consciousness, other than by the use of the tangible and the visible? On reflection, it would seem that there is no way of describing and explaining the subjective except by the use of parables, allegories, and symbols.

The low valley of the Nile, a great monotonous expanse, the abode of a luxurious, pleasure-loving, and warlike people, is itself a fit symbol of a low and sensuous state of consciousness. In the book of Exodus, we are told how the children of Israel are led out of this valley of carnality and death; and how they were swiftly carried into the midst of the mighty mountain scenery of Arabia. They were led into this arid and wilderness land, that they may honor and worship God; that they may offer a "sacrifice unto the Lord their God" (Ex. 5:3); in this region, intermediary between Egypt and the promised land, the Israelites are brought near unto

God. "You have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself" (Ex. 19:4); in this wilderness they are said to be led and taught of God (Deut. 8:2, 3). This desert land is a symbol descriptive of a state of consciousness above the Egyptian state; and above and beyond the desert is the promised land fair in climate and bounteous in resource, a land forever dear to the children of Israel, "a good land, a land without scarceness, a land wherein man shall lack nothing, a land wherein man shall bless God" (Deut. 8:7–10). This land at once suggests a high and holy state of consciousness, a state of perfect rest and peace.

Little is known of the early life of Joseph. It is written that he was the eleventh son of Jacob, and that he was the first-born of the fair Rachel; and that "Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors" (Gen. 37:3); and that when the brethren of Joseph saw that their father loved him more than he loved them, "they hated him, and could not speak peaceably unto him." It is also said that Joseph dreamed dreams portending that his brethren should do obeisance to him, and that his brethren "hated him still more for his dreams"; and that they sold him to a company of Ishmaelites come from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

The story of Joseph's life is largely legendary, but these legends are not fiction; they are the antithesis of fiction; they are deeper than history; they are psychological. History has to do with events in time; psychology with states of consciousness. These legends teach that Joseph's father and mother were highly

evolved, were spiritually developed, even before his birth; and that Joseph was a thoughtful and meditative child; that he was precocious. "His brethren envied him . . . and they said one to another, Behold this dreamer cometh" (Gen. 37:11, 19). John Ruskin, England's famous social reformer and art critic, when speaking of the significance of colors, said: "Of all God's gifts to the sight of man, color is the holiest, the most divine, the most solemn. . . . The purest and most thoughtful minds are those which love color the most. . . . Not without meaning was the love of Israel to his chosen son expressed by the coat "of many colors."

Jacob, in the days of Joseph's childhood, had attained to wisdom, to seership; he had prevailed with God, and his name was changed to Israel; and while his sons envied Joseph, he himself "observed the sayings" of his precocious son (Gen. 37:11); for what he then said portended future greatness. They who are destined to greatness often give evidence of it in their early childhood (Luke 2:51). The spicery and balm and myrrh that the Ishmaelites were carrying down to Egypt suggest the purity of Joseph's life; just as the gold, and frankincense, and myrrh which the wise men are said to have presented to the infant Jesus, prefigured the perfection of his character.

The story of the human soul, as related in the fortieth chapter of Genesis is doubly veiled. On its face it purports to be the interpretation of two dreams by Joseph. It is written that the chief butler and the chief baker had offended their lord, the king of Egypt, and that he put them into the prison, "the place where Joseph was bound." According to the symbolism of the Scriptures, everyone is in bondage, in prison, is bound, who is obsessed by the things of the world;

everyone is in bondage who is under the control of the chief baker. The chief baker represents the lower principle of the human soul, the seat of the carnal appetites. He who panders to his carnal appetites is in prison with the chief baker, but he who conquers and destroys the chief baker, his animal nature, is freed from bondage, and is a master in Israel. The virtue of temperance is made manifest in the restraint and mastery of the carnal appetites. John Ruskin, when speaking of intemperance, said: "Men are held intemperate only when their desires overcome or prevent the action of their reason, and they are indeed intemperate in the exact degree in which such prevention or interference takes place."

"In my dream, said the chief butler, behold, a vine was before me; and in the vine were three branches," and the chief butler proceeds to say that the vine blossomed and brought forth ripe grapes, and that he took of the grapes, and pressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand. This is the interpretation said Joseph: "The three branches are three days; yet within three days shall Pharaoh lift up thine head, and restore thee into thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler." The chief butler is the representative of reason. The mind is the man; the son of man, the man must be lifted up as Moses lifted up the serpent in the wilderness. The virtue of reason is wisdom; ripe grapes are a symbol of wisdom. When the mind is prostituted and sensuous, then is man fallen, then is man in prison with the chief baker; but when the mind is lifted up it attains to its true office; it is the custodian of the king's cup, and the dispenser of ripe grapes.

The chief baker tells his dream. "Behold, I had three white baskets on my head; and in the uppermost basket there was all manner of baked meats for Pharaoh; and the birds did eat them out of the basket upon my head." This is the interpretation, said Joseph: "The three baskets are three days: yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee." The birds, the symbol of mentality, eat of the baked meats; as long as the mind is addicted to baked meats man is fallen; as long as he is obsessed by the things of the world, he is in prison. The mind becomes noble or ignoble according to the nature of the food it feeds upon. The birds feeding upon baked meats is descriptive of mentality at its nadir, mentality on the plane of the carnal world. A mind devoted to the contemplation of high and holy things becomes holy. Money represents carnal things. "The love of money is the root of all evil" (1 Tim. 6: 10). "He that is dead [to the things of the world] is freed from sin" (Rom. 6: 7).

"And it came to pass the third day, which was Pharaoh's birthday, that he made a feast to all his servants. . . . And he restored the chief butler unto his butlership again. . . . But he hanged the chief baker: as Joseph had interpreted unto them." Joseph has attained to *the third day;* he is resurrected from the dead. "It is appointed unto man once to die [to the world] but after this the judgment," the crisis, the baptism with fire. Joseph's soul is now upright before God; the chief butler is lifted up; he is exalted; he is a dispenser of wisdom. The chief baker is crucified; he is hanged on a tree. Joseph has conquered his five kings; he has destroyed the king of lust, the fiercest

of the five, the king that always counsels rebellion about the thirteenth year (Gen. 14:4). Joseph was tempted of this king in the day and hour that he met Potiphar's wife; and he proved himself the master of this fiery king, the prince of rebellion. "There is none greater in this house than I. . . . How can I do this great wickedness and sin against God?" (Gen. 39:9). The mind is the man. Reason, as Plato has said, is the directing and measuring virtue, since it must govern the soul. "There is none greater in this house than I." A pure mind is the image and glory of God. Mentality is spiritual; he who violates reason, offends against God. "Order is Truth," said Thomas Carlyle. "Evil is evil because it is unnatural." It is a dissonance, a departure from the divine order.

When man knows enough to know that all wickedness and sin are against God, against the divine order, and that every violation of heaven's law brings unerringly a punishment proportioned to the wrong, then will he exclaim as did Joseph: "How can I do this great wickedness and sin against God?" "And David said unto Nathan, I have sinned against the Lord" (2 Sam. 12:13). David was great enough to confess his sins, and good enough to feel the profoundest remorse. "I acknowledged my sin . . . I will confess my transgressions" (Ps. 32:5). "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). He who confesses his sins and forsakes his evil ways, and does what he can to make reparation, is in the way of forgiveness, before God and man. Before invoking the blessings of heaven, let man confess his sins, forsake his evil ways, and make reparation; this is the injunction of the masters. "First

be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24).

Joseph relied upon the chief butler to get him out of prison. "Make mention of me to Pharaoh, and bring me out of this house" (Gen. 40:14). No man ever escaped out of the house of bondage without the faithful assistance of the chief butler, and without first having conquered and destroyed the chief baker. It is written that the chief butler "forgot Joseph" (Gen. 40:23). The exit from the house of bondage is always attended with suffering; to die to one state is to be born into another. One must die to the animal kingdom of the world in order to be born into the Kingdom of God. They who experience this death, this re-birth, this travail of soul, feel in their hearts that they are forgotten. "My familiar friends have forgotten me" (Job 19:14). "I am forgotten as a dead man out of mind" (Ps. 31:12; Amos 6:6; Jonah 2:4). "My God, my God, why hast thou forsaken me?" (Ps. 22:1). *Mysticism*, by Evelyn Underhill, is a book which contains much of interest to students of psychology. In this book is a chapter entitled: "The Dark Night of the Soul," in which she says: "Psychologically, then, the 'Dark Night of the Soul' is due to the double fact of the exhaustion of an old state, and the growth towards a new state of consciousness."

Joseph, like all the highly evolved, like all who have attained to self-mastery and to wisdom, experienced that "horror of great darkness," that "dark night of the soul" that marks the beginning of the third day. The Man, the human, must wrestle with the animal and wound it in the thigh, as the man wounded Jacob; and this battle must be persisted in,

if man would attain to his own, until the animal is conquered, "until the breaking of the day" (Gen. 32:24). Indescribable anguish and darkness precedes the dawn, the breaking of the eternal day. "He that hath suffered in the flesh [and died to the animal kingdom] hath ceased from sin" (1 Peter 4:1). Religion is founded upon the idea that there is a kingdom of Unity, Love, Rectitude, Holiness, and Blessedness, essentially human, that transcends the animal kingdom of the world. "My kingdom is not of this world, if my kingdom were of this world then would my servants fight." The luxurious, the pleasure-loving, the carnally minded, have no conscious knowledge of this high and holy kingdom. They that lie upon ivory beds, and stretch themselves upon their couches, and eat the lambs out of the flock, and drink wine in bowls, and anoint themselves with the chief ointments, "are not grieved because of the afflictions of Joseph" (Amos 6:4–6).

In the forty-first chapter of Genesis, it is written that Pharaoh dreamed, and that in the morning his spirit was troubled, and that he sent for his magicians and wise men, and told them what he had dreamed, "but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, *I do remember my faults this day.*" The chief butler then tells the king how he and the chief baker were put into prison, and how a Hebrew interpreted their dreams. "Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh." Joseph shaved himself, and changed his raiment; his hair is clipped off, and his old raiment is cast away; these are symbols of outward

things. He has overcome the world; "he is called out of the dungeon." Joseph has cast off the grave-clothes that bound him; loose him, and let him come forth, says the King (John 11:44). This is the story of the resurrection. "Jesus said unto Martha, I am the resurrection and the life; he that believeth in me, though he were dead [though he were in the carnal state] yet shall he live" (John 11:25). Joseph, like all the masters in Israel, was resurrected from the dead when in the world, while his soul abided in a body of flesh; the masters are they that demonstrate in their lives the Law of Human Life, the way of life. "I am the resurrection and the life."

"I do remember my faults this day." When the son of man, the mind, is lifted up, when it is free from the obsession of things, when it has conquered and destroyed the vestiges of animalism within the soul, then does man remember "his faults," then does man counsel restraint, and charity, and mercy, and justice. Paul tells Titus to speak evil of no man, and to be gentle and merciful. "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Titus 3:3). Men are unbelieving and irreligious because their lives are low and animal; they are unmindful of their faults because they are corrupt and carnally minded. Moses is the name of him who was drawn out of the waters of the Nile; the Holy Spirit, the dove, descended upon Jesus when he went up out of the waters of the Jordan. Water is a symbol of carnal mind; they who are conscious of the kingdom of God are said to be drawn out of the water, or waters. "He drew me out of many waters" (2 Sam. 22:17; Ps. 18:16; 144:7). Joseph

is born of water and of the Spirit (John 3:5); he is consciously related to the Kingdom of God.

"And Pharaoh said to Joseph, I have dreamed a dream, and there is none that can interpret it." . . . "And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of Peace" (Gen. 41:16). The truth, the answer that satisfies, "is not in me: God shall give Pharaoh an answer of Peace." "I do nothing of myself" (John 8:28). "All things proceed from One Eternal Energy," said Herbert Spencer. A righteous human soul is an organ of the Holy Spirit. Joseph in obedience to the Spirit of God in his soul interpreted the dream of Pharaoh; and the interpretation was "an answer of Peace" to his troubled soul. "And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?" "Who is he that condemneth?" (Rom. 8:34). Who is he that speaks the truth in any presence? "It is Christ"; it is Israel; It is the Spirit of God in a righteous human soul.

"Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. . . . And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt" (Gen. 41:40, 43). "The land of Egypt, the land of Ham" (Ps. 105:23), represents the lower principle of the human soul. Joseph ruled over all the land of Egypt; he is a master in Israel; he is the exponent of wisdom. Wisdom is entitled to ride in the second chariot; and it is the duty of all in the land of Egypt to bow the knee at the approach of wisdom. This marvelous allegory would seem to teach that God alone is superior to wisdom.

"Only in the throne will I be greater than thou." "It is impossible that the mentality which reasons within us," said Pascal, "should be other than Spiritual." He who offends against reason, offends against God; evil is unnatural; it is a violation of the divine order. He who is faithful to reason honors God. "All men should honor the son, even as they honor the Father" (John 5: 23).

"And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah, priest of On. . . . And Joseph was thirty years old when he stood before Pharaoh, king of Egypt." Many explanations have been made of the name given to Joseph by the King. Modern Egyptologists have in the main agreed that the last part of this name, "paaneah," means "the life." Names were given to persons in ancient times descriptive of their characters; in a word, when the character of an individual had undergone a great and substantial change, he was given a new name to correspond with his new character. In the light of this principle so often illustrated in the Scriptures, and the meaning given to the last part of Joseph's new name by the Egyptologists, it is reasonable to believe that this new name means, "the resurrection and the life." Some translators have said that this name in the Egyptian tongue means "A Savior of the world." The two interpretations stated seem to be synonymous, for the reason that every master, or Savior represents in his own person "the resurrection and the life." The Saviors of mankind are the resurrected ones; they are those who have suffered in the flesh, who have died to the animal kingdom of the world, and who are consciously related to the Kingdom of God. "No sign shall be given, but the sign of

the prophet Jonas" (Matt. 12:39). The sign of the prophet is demonstrated in the life of the prophet. "I am the resurrection and the life."

Asenath, the name of Joseph's wife, is said to mean, "she that hath fled"; she that hath fled from idolatry. Idolatry is represented in the love and adoration of visible and earthly things; as long as the affections are set upon the things of the world, upon things below, the mind and heart are dead to the spiritual. Asenath is the representative of Joseph's soul, and of every righteous soul. Every righteous soul attains to wisdom. Wisdom is faithful to her own. "When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit, and left him not in bonds, till she brought him the sceptre of the Kingdom of God" (Wisd. of Sol. 10: 13, 14). Joseph was sold for a servant; his feet were hurt with fetters; he was led in irons. "The word of the Lord tried him," until the time when the word, the truth was made known unto him; it was then that the King sent and loosed him, and let him go free; it was then that he was clothed upon with power "to bind the King's princes; and to teach his senators wisdom" (Ps. 105: 17–22). It is the Spirit of God in the heart of man that makes him the organ of wisdom, of truth, and of faith. It is the Spirit that bestows character. It is the Spirit that binds and looses in Heaven and earth. To the extent that man is the organ of the Holy Spirit he is free, and to the extent that he offends against It he is bound (Matt. 16: 19).

"And unto Joseph were born two sons before the years of the famine came, which Asenath . . . bear unto him; and Joseph called the name of the first-born Manasseh: For God, said he, hath made me forget all

my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction." The affections are first developed. Manasseh is the representative of the heart. A pure and virtuous heart makes man forget his past troubles. "If thou prepare thine heart, . . . thou shalt forget thy misery, and remember it as waters that pass away" (Job 11:13, 16). When the affections are set upon things above, they are unmindful of things below. Ephraim is the second born; he represents mentality, that which grows in power. "Of the increase of his government and peace there shall be no end" (Isa. 9:7). The Mind is the man. That is most fruitful and most glorious that most resembles God. "God is in One Mind" (Job 23:13); and man is fruitful to the extent that he images the divine Mind. Joseph's sons were born "before the years of the famine came"; the mind and the heart must attain to a high degree of perfection before the soul is prepared for the famine, the trials and temptations of the desert life, "the great and dreadful day of the Lord" (Mal. 4:5). The wise are they who "Make ready against the third day" (Ex. 19:11; Luke 13:32, 33).

That Joseph was the son of Jacob, that he had a number of brothers, that he was sold into slavery to a company of merchants on their way to Egypt, that he underwent great suffering and was finally liberated, that he had a wife and sons, and that he attained to great power and was revered by the people of Egypt and their king, are statements of a historic nature quite as probable and credible as any other recorded in ancient history. The question then is, are the Scriptures to be regarded from a historic or a psychological

standpoint? It is submitted that while history is a necessary handmaid of the Scriptures, it is but secondary and incidental to their real object. The Scriptures are intended to teach, and do teach, the way of salvation; and this process is essentially psychological. It, therefore, follows that the life of Joseph, and of Moses, and of Jesus, and of all the great of which the Scriptures make mention is to be contemplated in the light of psychology, in the light of a process.

The chapter under consideration, the forty-first of Genesis, together with the last four verses of the preceding chapter, is a record of the celebration of Joseph's resurrection from the dead. In a word, it is the celebration of the greatest event of which we have any knowledge; it is the celebration of man's death to the carnal world, and his birth into a high and holy kingdom that transcends the animal kingdom of the world. That such an event is possible of attainment should awaken in the mind and heart of every rational being unutterable gratitude and reverence toward God, the Creator, and should move all such beings to righteous and holy endeavor. No event is so worthy of joy and of celebration as this; for it heralds the coming of the son of God. With the coming of the prophet, "God hath visited His people" (Luke 7: 16). "Abraham saw my day and rejoiced" (John 8: 56). Let the soul of man, the daughter of Zion, rejoice because of the good tidings of great joy. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold, thy King cometh unto thee: he is just, he points the way of salvation; he is lowly; he rides upon an ass" (Zech. 9: 9). The domestic ass represents the simple, the lowly, the obedient, the serviceable; and the horse, the pomp and glory of the world. "Woe to them that

go down to Egypt for help; and stay on horses, and trust in chariots" (Isa. 31 : 1).

There is a marked similarity between what is said of Joseph's resurrection in the Scriptures under consideration, and what is said of Jesus' resurrection in the second chapter of John. The chief butler was lifted up on the *third day*, and on this day the chief baker was hanged. "And the third day there was a marriage in Cana of Galilee." When the people cried to Pharaoh for bread, the symbol of truth, "Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith unto you, do." When the people at Cana wanted wine, the symbol of wisdom and truth, "Jesus' mother saith unto the servants, Whatsoever he saith unto you, do it." The first public miracle which Joseph did, that "manifested forth his glory," and caused Pharaoh and his servants to believe on him, was his interpretation of Pharaoh's dream. This "was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?" "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

Why is the celebration of the resurrection and glory of Jesus called the marriage of Cana? This marriage is the celebration of a perfected union between a pure mind and a virtuous heart; it represents the union of Wisdom and Love; it is what Swedenborg called the "celestial marriage." Justice, according to Plato, is not founded upon any outward thing, but it represents the perfection of the soul itself. The virtue of Reason is *Wisdom*, said Plato; it is the directing and measuring virtue, since it must govern the soul, it

is the virtue of the head; *Valor* is the virtue of the heart, the pure in heart are fearless, the heart is the seat of love, "perfect love casteth out fear"; *Temperance* is the virtue by which the sensuous and carnal desires of the soul are restrained and destroyed; and lastly, *Justice* is the crowning and all inclusive virtue that represents the poise, the balance, the unity, in brief, the perfection of the soul.

In the second chapter of John it is said that Jesus drove the animals out of the temple. "Do you not know that your body is the temple of the living God?" (1 Cor. 6: 19). "What agreement hath the temple of God with idols?" (2 Cor. 6: 16). The driving of the animals and money-changers out of the temple is a figure illustrative of the process whereby the soul is freed from its animal traits. "Men and women are only half human" says Emerson in his essay on *History*. When Jesus spoke of driving out the animals, he spoke of the necessity of freeing the soul from the vestiges of animalism. What are the vestiges of animalism? Falsehood, hypocrisy, lust, greed, superstition, envy, malice, revenge, and murder. These are some of the animal traits, some of the devils, that must be cast out of the temple, if man would attain to greatness. These devils inhere in the souls of unregenerate men. The physical animal body of man is on the plane of the lower principle of the soul. When the Jews asked Jesus what is meant by driving the animals out of the temple, he at once replied that he referred to his body. "He spake of the temple of his body" (John 2: 21). Does any one suppose that Joseph who ruled "over all the land of Egypt," who had overcome the world, had not first driven the animals out of the temple? Is it possible for any

human soul to attain to perfection without being free from the vestiges of animalism?

Joseph, and Moses, and Jesus were Masters in Israel; and they, like all that have overcome the world, like all that have attained to the "unchangeable priesthood, the order of Melchisedec" (Heb. 7: 11, 24) teach the same doctrine. They are related to the Kingdom of God, and are the organs of the Holy Spirit. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1: 21; Luke 1: 70; John 5: 30). It stands to reason that they who are related to the Kingdom of God, and are the organs of His Spirit, teach the same doctrine concerning the human soul, and the mode and manner of its evolution. "Go unto Joseph; what he saith to you, do" (Gen. 41: 55). "His mother saith unto the servants, Whatsoever he saith unto you, do it" (John 2: 5).

Joseph is a master in Israel; "he is a fruitful bough by a well; whose branches run over the wall" (Gen. 49: 22). A wall suggests an inclosure, a limitation; but the power and greatness of Joseph extends over and beyond the wall. Joseph is a dispenser of the bread of life not only to the people of Egypt, but to the famishing in all lands. "And Jacob said, Behold, I have heard that there is corn in Egypt. . . . And Joseph's ten brethren went down to buy corn in Egypt. . . . And Joseph was the governor over the land. . . . "And Joseph's brethren came, and bowed themselves down before him with their faces to the earth. . . . And Joseph knew his brethren, but they knew not him. . . . And Joseph remembered the dreams which he dreamed of them" (Gen. 42: 2, 3, 6, 8, 9).

Joseph in order to try his brethren, to learn what manner of men they were, treated them as enemies,

as spies. "And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not" (Gen. 42:13). And Joseph to further prove them demanded that they bring their youngest brother to him. "But bring your younger brother unto me; so shall your words be verified, and ye shall not die. And they did so." It is written that Joseph put his brethren into prison; but this is manifestly allegoric; it is descriptive of the condition of his brethren. All men are in prison, in bondage, as long as they are obsessed by the things of the world. "Why do you turn again to the weak and beggarly things of the world, do you desire again to be in bondage?" (Gal. 4:9). Jesus tells how he shall escape out of bondage on the "third day." "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected" (Luke 13:32). The mission of Joseph, like every true master, is to lead mankind out of bondage. None, it would seem, escape bondage before the "third day" (Hosea 6:2).

"And Joseph said unto them *the third day*, This do, and live; for I fear God: If ye be true men, let one of your brethren be bound in the house of your prison" (Gen. 42:18, 19). Joseph is a master in Israel; he has attained to the "third day"; he imposes hard conditions on his brethren; he gives them to understand that they must keep their word; that truth is a condition of salvation. "This do, and live; for I fear God." "Let one be bound in the house of your prison." Let one remain in prison, and represent your condition in life. Let one be left as a hostage.

Joseph, the master, imposes hard conditions on his brethren; but these conditions were necessary to their

salvation; they were necessary to awaken them out of a state of death. The first step in human salvation is to bring man to a realization of his fallen and degenerate condition. Joseph reveals his brethren to themselves; he brings them to a realization of their own fallen and wretched state of mind and heart; and in order to do this, he imposes conditions which fill their souls with unspeakable anguish. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12: 11); "In their affliction they will seek me early" (Hosea 5: 15; Jonah 2: 2; Ps. 119: 67; Jer. 31: 18). Joseph brings his brethren face to face with themselves; he makes them see their plight as they never saw it before. A realization of one's own condition precedes a knowledge of God. "O My God, who art always the same, let me know myself, and I shall know thee," said St. Augustine.

"And they said one to another, We are very guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress upon us. And Reuben answered them saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? Therefore, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter" (Gen. 42: 21–23).

> Blood for blood, and blow for blow:
> Thou shalt reap as thou didst sow.
>
> ÆSCHYLUS.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6: 7).

"And Joseph turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes" (Gen. 42:24). "He communed with them"; he shared their grief and trouble. Jesus wept at the tomb of Lazarus; "Then said the Jews, Behold, how he loved him" (John 11:35, 36). The master, whether he be in Egypt or in Bethany, communes and weeps with the fallen and the wretched; he sympathizes with them because he loves them and desires to help them. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not" (Luke 13:34).

"And Joseph took Simeon from them, and bound him before their eyes" (Gen. 42:24). The name Simeon means he who hears and obeys. And Reuben said to his brethren, "Spake I not unto you, saying, Do not sin against the child; *and ye would not hear.*" Men bring upon themselves unspeakable suffering and anguish because they will not hear and obey the voice of conscience and of reason. Nations, tribes, and families are decimated by war, by pestilence, and by famine, that the people may be taught to hear and obey the word of God. "The Lord will greatly bless thee. . . . If thou carefully hearken unto the voice of the Lord thy God" (Deut. 15:4, 5). "If ye will not hearken to me, to walk in My Law, which I have set before you . . . then this city shall be like Shiloh, and this city shall be desolate without an inhabitant" (Jer. 26:4–9). Joseph does what he can to teach his brethren to hear and obey conscience and reason, the highest within their own souls. Simeon is bound be-

fore their eyes; and thus the brethren of Joseph have an ocular demonstration of the bondage, of the low sensuous condition in which they are.

And nine of Joseph's brethren return to the land of Canaan with their sacks of corn; and thus Joseph has provided his brethren with food; he has provided them with food that perishes (1 Cor. 6:13); and with food that does not perish, but gives added life. "This do, and live; for I fear God." Joseph asks no outward thing from them; but he desires above all that they hear and obey conscience and reason; and that they be good men, and live in the fear of God. "And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack." When Jacob is told that Simeon is a hostage in Egypt; and that the Ruler "over all the land of Egypt" demands that his youngest son shall be sent to him, he bemoans his fate. "And Jacob their father said unto them, Ye have bereaved me of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me" (Gen. 42:36).

Reuben, who represents the "beginning of Israel's strength, and the excellency of dignity and power" (Gen. 49:3) is inclined to obey the voice of conscience and reason; Simeon, as his name implies, is disposed to hear, learn, and obey; and Levi stands for association, restraint, and temperance. Perhaps, it was Robert Boyle who said: "Self-denial is a kind of holy association with God." Judah, whose name means confession, and praise of God, is a man of dauntless courage; he is a just man; "he is a lion's whelp." While Joseph has attained to greatness in Egypt, Judah has made progress and has attained to "the excellency of dignity and the excellency of power." "The sceptre shall not

depart from Judah, nor a lawgiver from between his feet, until Shiloh [rest and peace] come; and unto him shall the gathering of the people be" (Gen. 49:9, 10). The sceptre here referred to is reason; for it is the sceptre that constitutes man a lawgiver; man must be faithful to conscience and reason if he would find Shiloh, rest and peace. "Unto him shall the gathering of the people be." It will be observed that the sons of Leah, and Joseph, the son of Rachel, are the real actors in this marvelous drama of life; and that the sons of the bondmaids do not manifest any moral activity. Reuben and Judah insist that their brother Benjamin shall go with them on their second journey down to Egypt. "And Judah spake unto his father, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you" (Gen. 43:3).

"And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hands, and I will bring him unto thee again" (Gen. 42:37). But the lion-hearted Judah offers to assume all responsibility for the safe return of his youngest brother. "And Judah said unto Israel, his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my own hand shalt thou require him: if I bring him not unto thee, *then let me bear the blame forever*" (Gen. 43:8, 9). The mighty ruler and master of Egypt imposed hard conditions. He tried the hearts of Israel and his sons, but let no man be deceived; for this is the way of salvation. "If any man will follow in my footsteps, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). The Law of Heaven, whereby man becomes

a man, imposes hard conditions. "Progress is the Law of Life; man is not man as yet," said Robert Browning. The world contains many people who make a pretense at being something; but who has seen a Hebrew prophet, or a Greek philosopher who would suffer death rather than deviate from the strait and narrow way. The disposition of men generally to temporize with truth and justice is well illustrated in a remark made by John Ruskin in the first of a series of three lectures entitled: *The Crown of Wild Olive.*

People are perpetually squabbling about what will be best to do, or easiest to do, or advisable to do, or profitable to do, but they never so far as I hear them talk, ever ask what is just to do. And it is the law of heaven that you shall not be able to judge what is wise or easy, unless you are first resolved to judge what is just, and to do it. That is the one thing constantly reiterated by our Master—the order of all others that is given oftenest—"Do justice and judgment." That's your Bible order; that's the "Service of God," not praying nor psalm-singing. You are told, indeed, to sing when you are merry, and to pray when you need anything; and by the perversion of the evil spirit, we get to think that praying and psalm-singing are "service."

Mary G. Chandler in her interesting little book, *The Elements of Character*, says: "When the habit of speaking the truth is neglected, the capacity of perceiving it is gradually lost." And she might have added: When truth is faithfully and habitually adhered to, the capacity of perceiving it is gradually enlarged. These propositions, these scriptural doctrines, are as certainly true as any axioms in mathematics. "Do justice and judgment," and the sceptre shall not depart from you, nor a lawgiver from between your

feet, and like Judah, you shall come to Shiloh, and unto you shall come the gathering of the people. Virtue leads to enlargement without limit. "Of the increase of his government and peace there shall be no end" (Isa. 9:7). "He that doeth the truth cometh to the Light" (John 3:21). When will men know enough to know that they must face the grave duties and responsibilities of life, like the lion-hearted Judah, if they would come to Shiloh, and would aid others to come? On the side of virtue is life, and liberty, and enlargement forever; on the side of evil is limitation, atrophy, and death. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30: 19; 4: 26; 31: 28).

"And it came to pass, when they had eaten up the corn which they had brought out of Egypt, that their father said unto them, Go again, buy us a little food. . . . Take also your brother, and arise, go again unto the man: And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved" (Gen. 43: 2, 13, 14). Joseph now tries the souls of his brethren as they had never been tried before. When their sacks were filled with food, and when they were gone out of the city, and were not yet far off, they were overtaken, and Joseph's silver cup was found in the sack's mouth of the youngest, in Benjamin's sack. "Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done?

wot ye not that such a man as I can certainly divine?" (Gen. 44: 13–15).

Joseph has felled his brethren to the earth by the final blow that he has dealt them. Nothing sobers a man, nothing brings him face to face with himself like an appalling calamity. The wise do not believe that anything is fortuitous or accidental; in a word, they believe that whatever happens is the result of some cause, or causes. Judah and his brethren believe that their wretched condition is the result of their own iniquity. "And Judah said, What shall we say unto my lord? what shall we speak? how shall we clear ourselves? *God hath found out the iniquity of thy servants:* behold, we are my lord's servants, both we, and he also with whom the cup is found. And Joseph said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant and as for you, get ye up in peace unto your father" (Gen. 44: 16, 17). The Hebrew Scriptures teach unqualifiedly that every infraction of Heaven's Law brings to the offender an adequate and proper punishment. "And it is easier for heaven and earth to pass, than one tittle of the Law to fail" (Luke 16: 17). Nothing is more certain, than that there is a principle, a Law, operating in the universe that suffers no wrong to go unpunished. "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him" (Ex. 23: 21).

But the lion-hearted Judah is no weakling; he is a manly man; he is equal to the occasion. "Then Judah came near unto Joseph, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh" (Gen. 44: 18). The

intrepid Judah makes no attempt to evade responsibility; he meets it face to face. He tells Joseph that Benjamin is the child of his father's old age; and that "his father's life is bound up in the lad's life"; and he repeats to Joseph what his father said about having two sons by his wife, and that one is lost, and if mischief befall the other that it will bring down his gray hairs with sorrow to the grave; and he assures Joseph that he is surety for the lad. "For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father forever. Now therefore, I pray thee, let thy servant abide instead of the lad, a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father" (Gen. 44: 32–34).

"Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known to his brethren. . . . And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph, your brother, whom ye sold into Egypt. Now, therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life" (Gen. 45: 1, 4, 5). Joseph was human like all the great; and the story of his aged father's sorrow and grief touched him profoundly. The great are touched with compassion because of man's sorrow and infirmity; and though tempted as we are, they rise superior to sin (Heb. 4: 15).

Joseph finds no fault with his brethren because they sold him to the Midianite merchants on their way down

to Egypt. "For God did send me before you to preserve life." This is the work of the Master. "I am come that they might have life, and that they might have it more abundantly" (John 10: 10). This recalls the story of two of Jesus' disciples who went to Emmaus, and how they bemoaned the fate of their Master, "Jesus of Nazareth which was a prophet mighty in deed and word before God and all the people," and how Jesus reprimanded them. "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke 24: 25–27). The Scriptures were written concerning the soul of Jesus, and every human soul; they were written concerning your soul and mine; and man must learn to bear with patience and fortitude the unavoidable ills of life, if he would make progress. "For I learned, in whatsoever state I am, therewith to be content" (Phil. 4: 11). Man is made perfect by suffering (Heb. 5: 8; Gen. 49: 23; Ps. 105: 17–20). "He that hath suffered in the flesh [and is dead to the things of the sensuous and carnal world] hath ceased from sin" (1 Peter 4: 1). Man must suffer and die to the carnal world before he is born into the Kingdom of God.

"And Pharaoh called Joseph's name Zaphnath-paaneah [a Savior, the resurrection and the life]; and gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went over all the land of Egypt. And Joseph was *thirty years old* when he stood before Pharaoh king of Egypt" (Gen. 41: 45, 46). Joseph was a great teacher of righteousness; and was both a

prophet and a priest. In olden times the priests were the educated; they were the teachers of mankind; they were the keepers of knowledge. "The priests' lips should keep knowledge, and the people should ask the Law at his mouth, because he is the messenger of the Lord of hosts" (Mal. 2:7; Lev. 10:11; Deut. 17:9; Jer. 18:18; Hag. 2:11).

And Joseph said to his brethren: "So it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt" (Gen. 45:8). Joseph is the teacher of Pharaoh and his people. "The people cried unto Pharaoh for bread: *and Pharaoh said unto all the Egyptians*, Go unto Joseph; what he saith unto you, do" (Gen. 41:55). Joseph, like Jesus, was a Master at the age of thirty. "All they that enter into the host, to do the work in the tabernacle of the congregation, were from thirty years old and upward even to fifty years old" (Num. 4:3; 1 Chron. 23:3). Jesus, it would seem, entered upon his ministry when "about thirty years of age" (Luke 3:23), in keeping with the teachings of the Old Testament Scriptures.

The patriarchs were the fathers of their people, and of nations; they were such because of the lives they lived, and the knowledge they possessed. Every true prophet was a priest; for the reason that he was a teacher of righteousness; but for a priest to be a prophet was the exception, and not the rule. The prophets, therefore, were the teachers of the priests; the priests constituted a guild that transmitted knowledge from generation to generation. Such a guild was necessary in ages when the preservation of knowledge in written form was most difficult. The priests often, at the

instance of the sensuous and luxurious of Israel and because of their own weakness, compromised the high ideals of Israel; and this brought on an ever-recurring conflict between the prophets and the priests.

The prophets, the teachers of the priests, were the most austere of all teachers; since they made no compromise with evil; they made none because God makes none. The priests and people of Israel who desired to live the soft luxurious life of the world stood in dread of the prophets. "And they feared Joshua, as they feared Moses, all the days of his life" (Josh. 4:14). The prophets were the guardians of Israel. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me" (Ezek. 3:17). "Thou hast forgotten the Law of thy God," said Hosea to the priests (Hosea 4:6; Mal. 2:8). "For the Law shall not perish from the priests [say the priests when under the censure of Jeremiah] . . . Come let us smite Jeremiah with the tongue, and let us not give heed to any of his words" (Jer. 18:18). "Did not Moses give the Law, and yet none of you keepeth the Law? Why go ye about to kill me?" (John 7:19).

The prophets are they that are related to the Kingdom of God, and are organs of His Spirit, and that speak in His name (Neh. 9:30; Zech. 7:12; Micah 3:8). "Behold, I have put my words in thy mouth" (Jer. 1:9; Isa. 51:16). "God hath spoken by the mouth of his holy prophets since the world began" (Luke 1:70). Joseph was a ruler over all the land of Egypt because he was a prophet and a master. "And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38).

After the coming of Moses, the Lawgiver, all the great Hebrew prophets stood for the Law proclaimed by him, and condemned unqualifiedly every departure from the strict observance of the Law either by the priests or the people of Israel (Neh. 1:7; Isa. 8:20; Jer. 18:18; Ezek. 7:26; Dan. 9:11; Amos 2:4; Hosea 8:1; Zeph. 3:4); and we believe it is fair to say, that no prophet ever condemned the teachers of Israel more severely for failing to keep the Law, than did Jesus of Nazareth. The attitude of the prophets toward the Law is shown in the austere lives that they lived, in their unqualified affirmance of the Law, and in the severe and uncompromising war they waged against any and every departure from the Law. Jesus affirmed that his mission in the world was to fulfil the Law. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven" (Matt. 5:17–19). "Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill"; this we would interpret: Think not that I am come to proclaim a different doctrine, from that taught in the Law, and by the prophets: I am not come to destroy the teachings of the Law and the prophets, but to fulfill, and to demonstrate in a life lived the truth that they taught.

The religion that is founded upon human nature, the religion that teaches the orderly unfoldment of the powers of the soul of man, came to the people of Israel in its full-orbed grandeur with the giving of the Law. Moses dispensed this religion to the congregation of Israel; and Jesus of Nazareth sought a greater dispensation, to wit: the giving of this religion to the people of the world. The end and the aim of the Law, the

religion of Israel, is to lead man to live in conformity with Heaven's harmony, order, and truth; and this high and holy Law is fulfilled when man lives in obedience to the Law of his own nature. It stands to reason that the orderly development of the soul of man is governed by a principle, by a Law, as high as Heaven itself; and that religion is founded in this Law; and this at once suggests that religion is taught and demonstrated in a life lived in obedience to this holy Law.

The Scriptures teach that the patriarchs, whose mode of life and development is described in the Book of Genesis and who preceded the coming of Moses, were led by an unseen hand to do those things that were best for them, and for mankind; and that they were willing and desirous of being so led. "And Joseph said unto his brethren, . . . Now therefore, be not grieved, nor angry with yourselves, that ye sent me hither: for God did send me before you to preserve life. . . . So now it was not you that sent me hither, but God" (Gen. 45: 5, 8). Though none of the patriarchs who preceded Moses, it would seem, organized a priesthood to keep and teach the Law; and none surrounded himself with disciples whom he taught and sent forth as sheep among wolves; yet it does seem that these ancient men did attain to a high degree of development; and that their lives did in truth represent a fulfillment of the Law of Moses. "Your father Abraham saw my day, and rejoiced" (John 8: 56).

This scriptural idea, that there is an all-wise Providence that regulates and superintends all the events of the universe is beautifully expressed in words accredited to the Sage of Athens, in Xenophon's *Memorable Thoughts of Socrates*. Socrates thus addresses his friend Aristodemus:

Do you not know that the most ancient and wise republics and people have been the most pious, and that man, at the age when his judgment is ripest, has then the greatest bent to the worship of the Deity?

My dear Aristodemus, consider that your mind governs your body according to its pleasure: in like manner we ought to believe that there is a mind diffused throughout the whole universe that disposeth of all things according to its counsels. You must not imagine that your weak sight can reach to objects that are several leagues distant, and that the eye of God cannot, at one and the same time, see all things. You must not imagine that your mind can reflect on the affairs of Athens, of Egypt, and of Sicily, and that the providence of God cannot, at one and the same moment, consider all things. As, therefore, you may make trial of the gratitude of a man by doing him a kindness, and as you may discover his prudence by consulting him in difficult affairs, so *if you would be convinced how great is the power and goodness of God*, apply yourself sincerely to piety and his worship; then, my dear Aristodemus, you shall soon be persuaded that the Deity sees all, hears all, is present everywhere, and, at the same time, regulates and superintends all the events of the universe.

Of course, the things said and done of Joseph do not end with the forty-fifth chapter of Genesis, but enough has been said to reveal the real character of this mighty man of God. In the thirty-seventh chapter of Genesis, it is written that "Joseph brought to his father the evil report" of the sons of the bondmaids. It would seem they counseled the death of Joseph; and thus their character, or rather their absence of character is revealed. The sons of the bondmaids represent man low in the scale of development, and in Reuben, the first-born of Leah, we behold the dawn of the higher life, and then higher in the scale of ascent, we behold the

lion-hearted Judah standing face to face with Joseph, the Master of all Egypt. The glory of Israel is represented in Joseph, surnamed the Savior of the world (the resurrection and the life) by the king of Egypt. The story of Jacob, his wives, and his sons is instructive and edifying; for it presents a unique and marvelous study in psychology; and this story was intended to teach, and does teach, the high and holy possibilities of man. The seven sons of Leah and Rachel represent the moral development of man; they represent the ascending degrees of human greatness from its horizon to its zenith. "Reuben, thou art my first-born, and the beginning of my strength, the excellency of dignity, and the excellency of power" (Gen. 49:3).

The next chapter deals with the life, the character, and the teachings of Moses; it deals with the problem of salvation as taught in the book of Exodus, the name of which means the "way out." Perhaps no book was ever written which so specifically points the way of salvation, "the way out" of the carnal state of consciousness; the way whereby man is resurrected out of a state of carnality and death into a state of spirituality and life. "Psychology," said the late Prof. William James, "is the description and explanation of the states of consciousness as such."

"Now there arose up a new king over Egypt, which knew not Joseph" (Ex. 1:8). Whatever may have been the character of the people of Egypt in the time of Joseph, it is fair to say, both from the viewpoint of the Scriptures and of ancient history, that the Egyptians in the time of Moses were a luxurious, sensuous, and warlike people; and that Moses and Plato and other teachers of religion and philosophy, were justified in likening the primitive, the sensuous, state of man to

the haughty, conceited, imperious, and money-loving Egyptians. Ancient literature often describes states of mentality, states of human development, by referring to the predilections of this or that nation of people. The moral status of a people, or the absence of such a status, is determined by the things toward which their affections are directed. "Their abominations were according as they loved" (Hosea 9: 10).

Plato in his dialogue, *The Republic*, says that a nation of people, or State, represents the predilections, the principles, and habits of the people who compose such nation, or State.

> Can I be wrong, I said, in acknowledging that in the individual there are the same principles and habits which there are in the State? for if they did not pass from one to the other, whence did they come? Take the quality of passion or spirit; it would be ridiculous to imagine that this quality, which is characteristic of the Thracians, Scythians, and in general of the northern nations, when found in States, does not originate in the individuals that compose them; and the same may be said of the love of knowledge, which is a special characteristic of our part of the world, or the love of money, which may, with equal truth, be attributed to the Phœnicians and Egyptians.

The book of Exodus, the book in which Moses is the great central figure, represents primitive, sensuous, godless man as an Egyptian; and it points the "way out" of this state of carnality and death, perhaps, as no other book has ever described it. Therefore, it is evident that Egypt, the desert or the wilderness, and the promised land, represent ascending states of consciousness, ascending degrees of human development.

CHAPTER VII

MOSES

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments" (Mal. 4: 4).

MOSES is the name of him who was drawn out of the water. The dirty water of the Nile, out of which Moses was taken, is a symbol of carnal mind. Moses, we are told, was forty years in Egypt, forty years in the wilderness, and forty years the spiritual teacher of his people. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; esteeming reproach for Christ's sake greater riches than the treasures of Egypt" (Heb. 11: 24–26).

He who suffers for Christ's sake suffers the reproach of the world, to the end that he may attain to purity of mind and heart; he suffers that his soul may be made upright. He who is drawn out of the water; he who is resurrected from the dead must of necessity suffer. The psychological change whereby the human soul dies to the world and is born into the spiritual life is always attended with great suffering. This is the baptism with fire. "How am I straitened, says Jesus, till it be

accomplished" (Luke 12:50). "We know that we have passed from death to life" (1 John 3:14).

"Moses was learned in the wisdom of Egypt" (Acts 7:22). Moses, it would seem, had every opportunity to be learned in the wisdom of Egypt; he was the adopted son of the daughter of the King of Egypt. The science of symbolism had no doubt reached its zenith in the days of Moses; the old temples and pyramids erected centuries before his time bear unmistakable evidence of this. But the most indubitable proof of his masterful knowledge of symbols is to be found in that portion of the Old Testament called the Pentateuch. We confidently believe that the day is near at hand when the Science of Psyche, or Psychology, will take precedence of every other science; and that the Pentateuch will then be regarded as the most profound and valuable contribution to knowledge ever given to the people of the world.

In the symbolism of the Scriptures, Egypt is the land of carnality; it corresponds with the lower principles of the soul of unregenerate man; it is the home of the primitive man, the irrational man; it is the land of strife, rebellion, and death; in the days of Moses the Egyptians were given to animal worship. This we learn both from the Scriptures and from history. "The Egyptians," says Tacitus, "venerate various animals. . . . The Jews acknowledge, and that with the mind only, a single Deity. . . . Theirs is the Supreme Eternal God, Unchangeable, Immortal. They therefore suffer no statues in their cities, and still less in their temples." Tacitus tells us in this connection that the Jews have never permitted images of God in human form. "They have never shown this mark of flattery to their kings. They have never done this honor to

the Cæsars." Strabo, when speaking of the greatness of Moses, said: He taught that "God was not to be worshiped by any image, and that He would reveal Himself only to the pure and virtuous." If Egypt represents the lower principle of the human soul, then Media, the wilderness region intervening between Egypt and the promised land, represents the intermediate principle of the soul.

The Scriptures tell us that God leads all his sons out of Egypt; He leads them into the wilderness to humble them, to prove them (Deut. 8:2, 3). All who repent of the life of Egypt are led into the wilderness to be educated (Deut. 32:10–12). Egypt is the land of carnal pleasures; the wilderness is the land of adversity, of discipline, and of privation (Num. 20:5). Man attains to the higher life by suffering; he is destined to undergo a fearful and wearisome discipline ere he attains to the promised land. For centuries men have been taught that a mere form of belief does the work of salvation. Nothing can be farther from the truth. The Scriptures teach that man must be drawn out of the water of the Nile, that he must abandon the carnal life; and that he must sacrifice every worldly consideration; and must undergo a great discipline and chastening to inherit eternal life. They who find the Kingdom of God "are the poor in spirit." The poor in spirit are they who have abandoned the world, who are depleted of the spirit of the world. "A friend of the world is the enemy of God" (James 4:4; 1 John 2:15–17). He who is in love with the world is more animal than human; he who ardently loves money, fame, and power is proud, conceited, and selfish. He who is dead to the world is humble, charitable, and just. "For he that is dead [to the animal world] is freed from sin" (Rom. 6:7).

The Scriptures teach in their every individual experience that none attain to greatness except by suffering. All the great have graduated in the school of adversity. "The Lord hath chastened me sore: but he hath not given me over unto death" (Ps. 118: 18). "Before I was afflicted I went astray; but now have I kept thy word" (Ps. 119: 67). "For whom the Lord loveth he chasteneth" (Heb. 12: 6). All that have attained to the promised land, to the Kingdom of God, have gone by the way of the wilderness. Christ is said to be crucified both in Egypt and in Sodom (Rev. 11: 8). All that live the carnal life crucify conscience and reason. When Lot escaped Sodom, and "entered into Zoar, the sun had risen upon the earth" (Gen. 19: 22, 23). As long as man persists in living the carnal life, there is no spiritual help for him; by such a life he renders himself helpless. "Haste thee, escape thither: *for I cannot do any thing till thou be come thither.* Therefore the name of the city was called Zoar" [the beginning] (Gen. 19: 22). Every man who would realize the spiritual life must abandon Sodom.

The Scriptures tell us again and again that the carnally minded are dead and in their graves. "And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you out of your graves, and shall put my Spirit upon you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord" (Ezek. 37: 12, 13; Hosea 13: 14; John 5: 28; Dan. 12: 2; Ps. 31: 17; Ex. 12: 33; 1 Tim. 5: 6). Life and death are states of the soul, and not of the body. "It is the Spirit that quickeneth, the flesh profiteth nothing."

Moses, when forty years of age, fled the land of carnality. This was the dawn of his resurrection. The method of the soul's evolution is: first the resurrection, first an awakening out of a state of carnality and death, and then the judgment. "For it is appointed unto man once to die [to the sensuous animal world] and after this the judgment," the crisis (Heb. 9:27). The judgment, or crisis, is represented in the experience in the wilderness; it is represented in a period of suffering, of discipline, of trial, and of sorrow. During this period the animal nature of man is crucified. According to the symbolism of the Scriptures, it is in the wilderness that man sacrifices his animal propensities. "They that are Christ's [they that walk in obedience to conscience, and reason] have crucified the flesh; they have crucified the affections and lusts of the flesh" (Gal. 5:24). The affections and lusts of the flesh are the vestiges of animalism inhering in the soul of man.

Moses' life, according to the symbolism of the Scriptures, may be divided into three epochs, often denominated "three days." "Behold, I cast out devils, and I do cures to-day and to-morrow, and the *third day* I shall be perfected" (Luke 13:32; Hosea 6:2; Ex. 19:11; 2 Kings 20:5). . . . It is written that the first forty years of Moses' life were spent in Egypt, this was the first day; then Moses is said to have abandoned Egypt, and to have lived forty years in the wilderness, this was the second day; and then he was the spiritual teacher of his people for forty years, this was the "third day." It is, therefore, apparent, that Moses attained to what Jesus called "my day" (John 8:56), the day of the resurrection.

The resurrection of man out of a state of carnality and death into a state of spirituality and life represents

a process essentially psychological. Moses, it would seem, experienced the dawn of his resurrection, "when he came to years, when he chose rather to suffer affliction," than to enjoy the sensuous life of Egypt; he experienced the dawn of his resurrection, when he abandoned "the fashion of the world" and went straightway into the wilderness. But the final resurrection, the resurrection that brought him into a conscious relation with the Kingdom of God, was at Horeb at the beginning of the "third day"; this was the beginning of "the great and dreadful day of the Lord" (Mal. 4:5). Moses was resurrected from the dead at the "mountain of God, at Horeb" (Ex. 3:1). They that are resurrected from the dead, while living in the flesh, are our masters; they are consciously related to the Kingdom of God; and are the true religious teachers of mankind. "And he sent them to preach the kingdom of God, and to heal the sick" (Luke 9:2; Matt. 10:7). Jesus taught that Moses was resurrected from the dead at Horeb (Luke 20:37, 38; Mark 12:26, 27).

The human soul attains to its own, to virtue, by a protracted conflict with evil; virtue is born of a long-drawn-out struggle and bitter experience. First the resurrection from a state of death, and then the judgment, the crisis, the conflict, the bitter experience, symbolized by a period of trial, of sorrow, of chastening, of discipline, and of suffering in the wilderness.

"Moses fled from the face of Pharaoh, and dwelt in the land of Median; and he sat down by a well. Now the priest of Median had seven daughters." These daughters, we are told, visited this well, and watered their father's flock. The well is a symbol of knowledge; he who would teach, and he who would be taught, must go to the well, the meeting place of the people in the

wilderness. Seven indicates perfection. We believe that the seven daughters of the "priest of Median," who led their father's flock to the well, represent goodness and purity of heart. They who are possessed of the greatest goodness of heart know most of sorrow. These messengers of the priest of Median were driven away from the well; and were not permitted to water their father's flock in peace; but the day was when a mighty man of reason and dauntless courage came to their rescue, and dispensed the water of the well justly, and he became the shepherd of the flock of the priest of Median.

The seven daughters of the priest of Median are in the wilderness; they represent a state of consciousness transcending that of Egypt; they represent a mediate state of human development; a state wherein man is controlled by his feelings rather than Reason. Moses supplants the daughters of the priest of Median in the keeping of the flock. Reason, the virtue of the head, is entitled to lead; it is the true guardian of the flock. "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not [the first] deceived, but the woman being deceived was in the transgression" (1 Tim. 2: 12–14). This we would interpret: I suffer not the heart, the affections, the feelings, to usurp the authority of reason, but to be silent when reason speaks; for Adam, the mind, is not the first to be deceived; it is the affections, the feelings that are the first to transgress, to be victimized by the wiles of Satan.

"He led the flock to the back side of the desert, and came to the mountain of God, even to Horeb." By this we understand, that Moses drank the cup of

adversity to its dregs; that he experienced all the hardships of the desert life; that he exhausted this life of "provocation" (Ps. 95:8). He who would be a perfect man, and attain unto the measure of the stature of the fullness of Christ, must lead the flock to the back side of the desert, even to Horeb. Moses, like all the great, suffered all the temptations; and like a mighty hero proved himself worthy. "And when the devil had ended all the temptations, he departed from him for a season" (Luke 4:13). This is the fate of all the great. All human souls are essentially alike; and One Divine Law fixes the mode and manner of the soul's evolution. Therefore, let no one believe that he can escape the responsibilities of life. "God is no respecter of persons." "What shall I do, that I may inherit eternal life?" (Mark 10:17). Lead the flock to the back side of the desert, even to Horeb. "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with."

"Remember Lot's wife," who sacrificed the blessings of heaven because her heart was set upon the things of the world. "Whosoever shall seek to save his life [by accumulating the goods of the world] shall lose it; and whosoever shall lose his life [his love of the sensuous carnal world] shall preserve his life." He who leads the flock to the back side of the desert, to the mountain of God, even to Horeb, ventures the temporal. "Remember ye the Law of my servant Moses." This Law unequivocally teaches that man cannot attain to the Kingdom of God, which is not of this world, without dying to the world, without venturing the temporal. He that is born into the Kingdom of God must die to the world; this is the resurrection, that

precedes the judgment, the crisis. This is the message of all the great. This is the Law.

The vegetable kingdom feeds upon and sacrifices the mineral kingdom; the animal kingdom feeds upon and sacrifices the vegetable kingdom; and the human kingdom feeds upon and sacrifices the animal kingdom. Reason is the governing principle of the human soul; reason, manas, the thinker, the man, is given dominion over all below him; reason relates man to God; and was put into the human soul, into the Garden of Eden "to dress it and to keep it." This is the divine office of reason expressed in brief scriptural phrase.

Plato speaks of the offices of the four cardinal virtues. The virtue of reason, he calls *Wisdom*— this is the directing and measuring virtue, since it must govern the soul; the virtue of the heart is *Valor*, the helpmeet of reason; the virtue by which the sensuous desires are restrained and conquered is *Temperance;* and lastly the virtue which gives poise and balance to the soul, and which proves the three principles of the soul to be in accord and harmony, is *Justice.*

It is apparent that the virtuous and God-fearing Plato, like all the truly wise of ancient times, had true knowledge of the Law of Human Life, but it will be recalled that the great Moses proclaimed Heaven's Law to his people a thousand years before Socrates dispensed the bread of life to his disciples in the city of Athens. The great Athenian philosopher, in the second book of his dialogue, *The Republic*, describes the Law of Life that inheres in the human soul; and in substance says: The three principles of the soul of man may be compared to the higher, lower, and middle notes of the music scale, and to the intermediate intervals; and when these principles are bound together, and are no longer

many, but are one entirely temperate and perfectly adjusted nature, then does man begin to act in the spirit of Wisdom and of Justice.

He who is unfaithful to reason lives in Sodom; and if he persists in the abuse of reason, he will be smitten with blindness, and will be "worried to find the door" (Gen. 19: 11). "Evil is evil because it is unnatural." Righteousness is righteousness because it is natural, because it harmonizes with human nature. The more a man persists in evil, the more helpless he becomes, the more will he be "worried to find the door." "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." The Law of Human Life is exact; it is imperative; it suffers no wrong to go unpunished, and no virtue unrewarded. The principles, heralded by Moses, are not limited to one nation, race, or people; they are alike applicable to every rational being, everywhere and at all times. The Law of Human Life is addressed to every rational being. "All things must be fulfilled, which were written in the Law of Moses . . . concerning me" (Luke 24: 44). Reader, the Law of Moses was written concerning you, and concerning me. Emerson in the closing words of his essay on *Self-Reliance* tells of the utter vanity of expecting permanent good as a result of outward worldly considerations, and says: "Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."

We are told that this mighty man of God, who went to "the mountain of God, even to Horeb," came face to face with God; that God called unto him out of the midst of the bush, "and said, Moses, Moses, And he said, Here am I." "Put off thy shoes from off thy feet, (said the Divine voice) for the place whereon thou

standest is holy ground." He who hears the Divine voice and is commissioned of Heaven must remove his shoes from off his feet. Shoes are a symbol of the outward and the earthly. Worldly cares, worldly thoughts, and worldly interests must be put away. He who would do the will of Heaven must be free from the cares of the world. "The cares of the world choke the Word of God." Moses has fled the carnal life of Egypt; he is resurrected from the dead; he has suffered the judgment, the chastening, the discipline, that the Law of Human Life, of evolution, imposes; he has put his shoes from off his feet; he has escaped from the obsessions of the world; he has overcome the world; and he is commissioned to do the will of Heaven.

It is just to say that he who has put his shoes from off his feet, and stands on holy ground, is entirely dedicated to the service of God. He who is found worthy and is called and commissioned to teach and point the way of salvation is given wisdom and power commensurate with the duties of his holy office. Moses is commanded to go to Egypt, the land of Ham; and lead the children of Israel out of bondage. The bondage from which he is to free them, is the bondage of death, the bondage of carnality; the Scriptures teach that all evil is orginated by the unrestrained and unsubdued animal propensities that inhere in the lower principle of the human soul; Egypt is the land of carnality: of envy, of malice, of greed, of concupiscence, of lies, and of murder. It is the abode of the irrational, the primitive man, the land of "shame" (Isa. 30 : 3).

All wickedness is weakness.

MILTON.

"And thou shalt say unto Pharaoh, Thus sayeth the Lord, Israel is My son, even My first-born: And I say unto thee, Let My son go, that he may serve me." Reason, pure reason, we believe to be the first-born of God. They who flee from the land of carnality are the children of Israel, the children of Reason. The fifth chapter of Exodus opens with a remarkable colloquy. Moses and Aaron are represented as speaking to Pharaoh as they were moved to speak by the Holy Spirit. "Thus saith the Lord God of Israel, Let My people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey His voice to let Israel go. I know not the Lord, neither will I let Israel go." Here is Moses, the man of God, who has attained to the Kingdom of God, the kingdom of right reason, and who is truly the son of God (Ex. 7:1), standing face to face with Pharaoh, the King of Egypt, the representative of carnality, the representative of those who are said to be dead and in their graves (Ezek. 37:12, 13; Hosea 13:14; Dan. 12:2; John 5:28; Eph. 5:14). "The Egyptians said, We be all dead men" (Ex. 12:33). Moses, the son of God, in this dead, animalized presence, affirms that the Lord God is; and said: "Let us go, we pray thee, three days' journey into the desert, and sacrifice to the Lord our God." "I know not the Lord, neither will I let Israel go." This is the boast of carnality; this is the attitude of the tyrant; it is the attitude of him who would exploit others to the end that he may live an idle, sinful, and luxurious life.

The first Book of Moses, or Genesis, is the book of the generations of real men; in this book we read the story of Adam, of Enoch, of Abraham, of Isaac, of Jacob, of Joseph, and of others. The lives of the pa-

triarchs are placed before us not as a matter of history; but that we may read in their lives the story of the human soul; and thus discover the way of salvation; the mode and manner of the soul's evolution.

The story of Moses, the servant of God, is first brought to our attention in the Scriptures, in the second chapter of the second Book of Moses, called Exodus. This book, so full of the activities of this mighty man of God, presents to the mind the exodus of man from a state of carnality and death into a state of spirituality and life. The name of the book "Exodus," that tells us so much of the life of Moses, means "way out." The "way out" of carnality, or death, the way of salvation, was taught by Moses in a marvelous variety of symbols. According to this symbolism, man is first of Egypt, or the tail; and secondly of the desert, or the heart; and lastly of the promised land, or the head. This is the order of the soul's evolution; reason was put into the human soul "to dress it and to keep it"; and to make it a veritable paradise, a veritable Garden of Eden. "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath" (Deut. 28:13; Isa. 9:15).

Moses, the servant of God, points and leads the "way out"; he who leads the way must first have found it. Moses found the way to the mountain of God, even to Horeb, and was prepared to lead. Moses knew, that man, would he be a man, must flee the carnal life; and that the Law of Life must be written in the soul of man if he would attain to his true inheritance. Moses knew that all sin, sickness, and death originate with carnal man, with carnal mind. Moses knew that sin, sickness, and death are conditions of the soul, and not

of the body; that the physical body reflects only the conditions inhering in the soul. "Inasmuch as the soul is manifestly immortal," says Plato, "there is no release or salvation from evil except the attainment of the highest virtue and wisdom."

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returneth,
Was not spoken of the soul.

LONGFELLOW.

Moses knew that man is the victim of every form of superstition, of heresy, and of evil, so long as he abides in the Egyptian state of consciousness. This recalls Prof. William James's oft-repeated definition of Psychology: "The description and explanation of the states of consciousness as such." The life and teachings of Moses constitute, as we believe, the most profound, accurate, and succinct "description and explanation of states of consciousness as such" ever given to the world by any one at any time. Psychology from its very nature is the first of sciences; that science which teaches the nature of the human soul, and the mode and manner of its evolution, should be accorded the first place in science, and be the subject of thoughtful and candid consideration by every rational being.

"Science," says Herbert Spencer, "is organized knowledge; and before knowledge can be organized, some of it must first be possessed." Moses, having given to mankind organized knowledge of the highest character, we would assign him to the first place in the world of science. "Remember ye the Law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." The

imperative command of this law is: Get ye out of Egypt. Egyptians, "thou dwellest where Satan's seat is" (Rev. 2: 13; Hosea 13: 13).

Again we desire to quote Prof. William James, who has been called "The unchallenged veteran leader of American Psychology and Philosophy." He said, "Consciousness, then, does not appear to itself chopped up in bits. Such words as 'chain' or 'train' do not describe it fitly as it presents itself in the first instance. It is nothing jointed; it flows. A 'river' or a 'stream' are the metaphors by which it is most naturally described. In talking of it hereafter, let us call it the stream of thought, of consciousness, or of subjective life." Moses is the name of him who was drawn out of the water of the Nile; the dirty water of the Nile is a symbol of carnal animalized mind. Moses abandoned Egypt; and went into a desert land. It was there that he led the flock to the back side of the desert, to the mountain of God, even to Horeb. At the mountain of God, even at Horeb, he was commissioned of Heaven to lead the children of Israel out of a state of carnality and death. He was commissioned to lead and to teach the children of Israel to the end that they might be born into a high and holy state of consciousness, of life. "And as Moses lifted up the serpent in the wilderness [the symbol of the crucified desires of the flesh] even so must the son of man be lifted up" (John 3: 14). Every son of man, would he attain to his true inheritance, must be lifted up as Moses lifted up the serpent.

"From whence come wars and fightings among ye?" (James 4: 1). Moses knew from whence come wars and fightings and sin, sickness, and death; therefore, the significant request: "Let us go, we pray thee, three days' journey into the desert, and sacrifice to

the Lord our God; lest he fall upon us with pestilence or with the sword" (Ex. 5:3). Three is indicative of perfection. Three days' journey into the wilderness will absolve Israel from the impending perils of pestilence and the sword, and put Israel under the guidance of virtue and wisdom, represented in the person of Moses. The pestilence and the sword are forever in evidence "in the streets of the great city which, spiritually, is called Sodom and Egypt, where also our Lord was crucified" (Rev. 11:8).

The lordly man, the man of right reason, the prophet sent of God, has often met with violence and crucifixion at the hands of the carnally minded. In the days when Moses was pleading the cause of his people, in the presence of the sensuous and animal-worshiping Pharaoh, plagues, we are told, came thick and fast upon the people of Egypt; plagues always come thick and fast just before the dawn of a better day. When "a great prophet is risen up" and comes to deliver those desirous of salvation, then it is said: "that God hath visited His people" (Luke 7: 16). "Inasmuch as the soul is manifestly immortal," it would seem that man, first of all, would desire its perfection; but this is not true of carnal man; he entreats the wise man to "take away the frogs," and the flies that annoy him (Ex. 8:8, 28, 29). The wicked man forever puts off the day of his deliverance. "And Moses said unto Pharaoh, . . . when shall I entreat for thee. And he said to-morrow" (Ex. 8:9, 10). The carnal man is willing to sacrifice all for bodily pleasure and comfort, and thus it is that Christ, or right reason, is forever crucified in Egypt (Rev. 11:8). The Egyptians are not concerned about their souls which are "manifestly immortal"; they are concerned

about their bodies; and he who is enamored of the carnal life is destined to be hurried, worried, and preoccupied with the cares of the world; and to die miserably.

> Ah, what a sign it is of evil life,
> Where death's approach is seen so terrible.
> *Henry VI.*

Pharaoh and his people were worried of the plagues. "And Pharaoh called for Moses and Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; *for we shall sacrifice the abomination of the Egyptians to the Lord our God;* lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as He shall command us" (Ex. 8:25–28). The Egyptians loved the carnal animal life; and "their abominations were according as they loved" (Hosea 9:10). "We shall sacrifice the abominations of the Egyptians," said Moses; we shall sacrifice what the Egyptians adore. According to the symbolism of the Scriptures, a shepherd is one whose life is addicted to virtue and reason; when shall we triumph against carnality, against him, the prince of the world, who is the author of our undoing? When we "raise against him seven shepherds and eight principal men" (Mic. 5:5). This means that man shall attain to his own with the perfection of reason.

Carnal mind is unfriendly to wisdom. "And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? That ye shall say, Thy servant's trade hath been about cattle from our youth until now, both we, and also our fathers: that

ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians" (Gen. 46: 34). The great shepherds of Israel were inspired philosophers. "Philosophers," says Plato, "must inevitably fall under the censure of the world." It therefore follows that the animal propensities of man, which the Egyptians indulged, and in fact, worshiped, were to be sacrificed by the Israelites. Moses pointed the Exodus, the "way out," of the animal life.

The animal sacrifices of which so much is said in the Old Testament Scriptures, are symbolic; they are intended to show and do show the mode and manner whereby the human soul is freed from its animal propensities; the mode and manner whereby man is lifted up, is freed from the Egyptian state of consciousness. Moses knew the Law of Human Life, the Law of Evolution thirty-three hundred years before the coming of Charles Darwin; and he knew this Law in its profoundest depths, as it inheres in the human soul itself, not from the mere study of phenomena, but from that godlike spiritual vision which beholds the nature of things as they are in truth, and not as they seem to debauched and fallen man.

"The observation of Nature," said Goethe, "requires a certain purity of mind, which cannot be disturbed or preoccupied by anything." When the human soul is just and upright before God, it is the organ of the Holy Spirit, from which all Truth proceeds. This fundamental truth was again and again repeated by that kindly disposed and God-fearing man, George Fox, the founder of the Society of Friends.

For I saw in the Light and Spirit which was before the Scriptures were given forth, and which led the holy men of

God to give them forth, that all, if they would know God and Christ, or the Scriptures aright, must come into the Spirit by which they that gave them forth were led and taught. . . . I directed all [says Fox] to the Spirit of God in themselves; that they might be turned from darkness unto Light, and believe in It; that they might become the children of It, and might be turned from the power of Satan unto God; and by the Spirit of truth might be led into all truth, and sensibly understand the words of the prophets.

Moses was commissioned to lead the children of Israel out of darkness and into the Divine Light, to turn them from the power of Satan, carnal consciousness, to the kingdom of reason, the image of the living God.

The Law of Heaven, the Law of Moses, is imperative; its punitive power is not the result of whimsical passion; he that obeys this Law conforms to the Divine Order; and he that offends against it is the victim of inharmony, sin, sickness, and death. Man, Manas, Reason, was put into the human soul to the end that this Law might be obeyed. This Law bespeaks obedience or death. "But the Word [the truth] is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it. . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessings and curses: therefore choose life" (Deut. 30: 14, 19). They who flee Egypt and sacrifice those vestiges of animalism that inhere in their souls, choose life. This peremptory Law commands all rational beings to flee Egypt, and never to return that way again. "The Lord hath said unto you, Ye shall henceforth return no more that way" (Deut. 17: 16).

Emerson, in his essay on *History*, tells us that "Men and women are only half human"; that every animal

has contrived to leave the imprint of its features upon man. "Ah, brother, hold fast to the man, and awe the beast; stop the ebb of thy soul—ebbing downward into the forms into whose habits thou hast now for many years slid." The Hebrew Scriptures, the writings of Plato, and mythology, all teach in unmistakable terms that the soul of unregenerate man is the abode of wild and unrestrained animal propensities. It is not necessary to recount the "Twelve Labors of Hercules." His first, we are told, was to slay the Nemean Lion; the heart is in the sign Leo; it is the seat of valor; he who would overcome must discipline his heart; the affections must act in obedience to reason. His second labor was to destroy the Hydra which infested the marshes of Lerna; this is the serpent that practices his wiles upon each of us; and if we would attain to our own, we must change him from a venomous to a non-venomous serpent; he must be restrained by the allied power of reason and a righteous heart. The eleventh labor of Hercules was to overcome a serpent and bring away golden apples from the garden of Hesperides. Golden apples are no doubt the symbol of wisdom. Minerva, the goddess of wisdom, confers her blessing upon him only who has conquered and slain his animals. "Wisdom hath killed her beasts" (Prov. 9:2). Minerva herself bears upon her shield the head of Medusa, the serpentine goddess whom she had slain. The twelfth and last labor of Hercules was to bring from Hades the three-headed dog, Cerberus. Man, would he be a man, must attain to perfection in head, in heart, and in loins. This story is told in the poetry of the ancients, in their mythologies, in philosophy, and in the Scriptures; this is the doctrine of ancient wisdom.

It would be worse than folly to attempt to minimize

the importance of the scientific work of Charles Darwin, and his co-laborer, Alfred Russell Wallace, and those of their cult. The day is near at hand, if we have not already reached it, when all enlightened minds will unite in the acclaim that the scientists of this school have rendered the cause of truth an invaluable service. Truth concerning human nature is worthy of all respect; and they who have labored so earnestly and unselfishly to give us light on the ever-recurring problem of life—vegetable, animal, and human—deserve our praise and thanks. This school has done a very great service toward restoring the ancient doctrine of human nature; its researches prepare the way for what we conceive to be a glorious work, the restoration of the ancient wisdom religion.

While the labors of this school of science were avowedly secular, they have rendered Truth an everlasting service. Truth is one; it exists in unity, and its principles are eternal and unchangeable. Religion is founded upon the nature of the human soul itself. The Lord God who formed the human soul, and endowed it with intelligence, hath given it a law that inheres in its own nature. The wise tell us that the human soul is an epitome of the universe. "The roots of all things are in man," says Emerson. This miniature universe is related to all below it, and all above it. Modern science has told us much of man's relation to what is below him; and the office of religion is to teach him his true relation to what is above him.

Religion, therefore, is the friend of all truth; and all truth points the way to it. "He that doeth the truth cometh to the light" (John 3:21). Men instead of making all things pertaining to their souls, "after the pattern which was shown Moses on the

mount" (Ex. 25:40); and instead of looking for and finding the Law inhering in their own souls "went a whoring with their own inventions" (Ps. 106:39); and have filled the world with heresies and warring sects. They of ancient and of modern times who have aided us in obtaining better and truer views of life and the mode and manner of its evolution, have made all rational beings their debtors. We should hail them as the chief benefactors of mankind. Let us again turn to the marvelous utterances of him who thirty-three centuries ago gave to his people the Law of the "One Law-giver who is able to save and to destroy."

In the nineteenth chapter of Exodus, we read that Israel, "*in the third month,*" camped in the wilderness before the Mount of Sinai. This is the theater of the world's greatest event, the giving of the Law. It is here that Moses proclaimed the Law of Human Life. "Ye have seen what I did unto the Egyptians [the sensuous and carnal], and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, *if ye will obey My voice indeed, and keep My covenant,* then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine" (Ex. 19: 4, 5). When man is confronted with trial, with temptation, and with suffering, then is he brought near unto God; then is his opportunity to live worthy of the Law, and to be a "peculiar treasure unto God." Human greatness consists in rising superior to all temptations; and in living in obedience to Heaven's Law.

Moses is the intermediary between his people and their God; he has attained to the "third day," to "my day" (John 8:56); he has attained to that perfection of soul that constitutes him a true prophet, a fit organ of the Holy Spirit. "I would to God that all the

Lord's people were prophets, and that the Lord would put His Spirit upon them" (Num. 11:29). Moses and Jesus, and all true prophets, have desired that all men should attain to their true inheritance, even to the state of prophecy. Only the great know the godlike possibilities of man. "The most lamentable scepticism on earth, and incomparably the most common," said William Ellery Channing, "is a scepticism as to the greatness, powers, and high destinies of human nature."

"Men and women are only half human," said Emerson; and in his essay on *Politics*, "We live in a very low state of the world, and pay unwilling tribute to governments founded upon force"; and in his essay on *Character*, we find these significant words. "We have never seen a man; that divine form we do not yet know. . . . What greatness has yet appeared is beginnings and encouragements to us in this direction. The history of those gods and saints which the world has written, and then worshiped, are documents of character."

What we know of truth is but the dawn of what is yet to come. In the lives, in the characters, of the patriarchs, and of Moses, and of Jesus, are revealed much of the possibilities of man. The character of Jesus Christ, and faith in his character, hath made this man strong, whom ye see and know: yea, the faith which is inspired by his character hath given him this perfect soundness in the presence of you all (Acts 3:16). To the extent that man is just, to the extent that his soul is conformed to Heaven's Law, he is an organ of the "power of God, and the wisdom of God" (1 Cor. 1:24).

The Scriptures teach that all power and wisdom is of God; and that God puts His Spirit upon them that

"obey His voice indeed, and keep His covenant"; man must obey conscience and reason if he would attain to greatness. "Not by material strength [not by animal prowess] and political power shall ye prevail, but by My Spirit, saith the Lord" (Zech. 4: 6). "And the Lord . . . took of the Spirit that was upon Moses, and put it upon the seventy elders" (Num. 11: 17, 25). Every true and upright person is possessed of healing virtue and power that is communicable to those who are prepared to receive, and who are willing and desirous to receive. "And Abraham gave all that he had unto Isaac" (Gen. 25: 5); and thus it is that we read of the blessings conferred by the patriarchs, and prophets, by the laying on of hands. "And thou shalt put some of thine honor upon him" (Num. 27: 20). Jacob, when he blessed the sons of Joseph, said: "Let my name [my character] be named on them and the name of my fathers Abraham and Isaac" (Gen. 48: 16).

"And the Lord said unto Moses, Go unto the people and sanctify them to-day, and to-morrow, and let them wash their clothes, and be ready against the *third day;* for the third day the Lord will come down in the sight of all the people upon Mount Sinai" (Ex. 19: 10, 11). This language was intended to teach and does teach the mode and manner of the soul's evolution. It teaches that man must flee the Egyptian life, and must cast out his devils, his animal propensities; that he must do what he can to make his life clean and wholesome; that he should "wash his clothes, and be ready against the third day," "the great and dreadful day of the Lord" (Mal. 4: 5). It is on the third day, that the Word of God, or the unerring truth, symbolized by the dove, is said to descend upon man. The chapter before us teaches in unmistakable terms, as do all the

Scriptures, that the animal nature of man must be sacrificed before he can make the ascent of the spiritual mountain. "Whosoever toucheth the mountain shall surely be put to death . . . whether it be beast or man, it shall not live" (Ex. 19: 12, 13). In the thirty-second chapter of Exodus, we read that while Moses was absent on the mount, the children "corrupted themselves" by worshiping a golden calf; and that Moses, when he beheld the infidelity of the people, and saw that they had lapsed into animal worship, cast down the two tables of the testimony and broke them. It is the spirit of animalism that always breaks the Law, that prides itself on disobeying the divine commands.

"Men and women are only half human." The work of the prophet is to free the people from the tyranny of carnal mind, from the tyranny of animalism, and to teach them the way of humanism. In this chapter we are told that Moses burned the calf, that he ground it to powder, that he strewed it in the water, and that he "made the children of Israel to drink of it." "And Moses saw that the people were naked" (Ex. 32: 25). Man is naked and helpless before God as long as he is the victim of his animal propensities. Moses commanded that the Levites, the teachers and caretakers in Israel, should slay: "Every man his brother, and every man his companion, and every man his neighbor"; and there fell of the people that day about three thousand. Every human being has an animal brother, an animal companion, an animal neighbor, whose power he must conquer and destroy. By this we do not understand that anybody actually killed anybody else; but we do understand that the Levites repented of their folly and set about to destroy their animal propensities, and pledged themselves

forever to worship the Lord God of Israel in the way that Moses had taught them. In ancient times this was no doubt the customary method of stating deep truths. "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke 19:27). The wise engage in battles wholly unknown to the weak, the unthinking, and the frivolous.

Man, would he be a man, must believe in a rewarding presence. "I am thy shield and thy exceeding great reward." He must believe in the power and glory of God, he must believe in the divinity of his own soul, if he would be resurrected from the dead, if he would find the "way out" of the Egyptian state of consciousness. "And [Jesus was] declared to be the son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). "Behold, I cast out devils, and I do cures to-day, and to-morrow, and the third day I shall be perfected" (Luke 13:32–34).

Jesus, like Moses, describes the three stages of the soul's evolution; and expresses the hope that the spirit of prophecy, the true state of man (Num. 11:29) should never perish out of Jerusalem. "For it cannot be that the spirit of prophecy shall perish out of Jerusalem." Jesus bemoans the fallen and carnal state of the people of Jerusalem, "which killest the prophets and stonest them that are sent unto thee." He expresses a willingness and desire to exercise his holy offices in teaching and blessing the people. "How often would I have gathered thy children together as a hen gathereth her brood under her wings, and ye would not." It is certainly apparent that Jesus taught the same fundamental truths concerning human nature that were taught by Moses at Sinai.

The office of the prophet is to lead the people out of Egypt, to lead them away from the carnal life; and to reveal to them in his own life the possibilities of man. All power is of God; and the power of man is "according to the spirit of holiness" within his own soul. He that is resurrected from the dead is the son of God. Salvation is personal. "No man by any means can redeem his brother, nor give to God a ransom for him" (Ps. 49: 7). "The Lord renderest to every man according to his works" (Ps. 62: 12; 1 Kings 3: 6; Prov. 24: 12; Job 34: 11). The righteousness of Noah, and of Job, and of Daniel is only sufficient to deliver their own souls (Ezek. 14: 14).

We now come to the consideration of the *Tabernacle* which was erected by Moses in the wilderness. The tabernacle was evidently erected for the express purpose of describing and illustrating human nature. Moses was the first to place before his people a concrete representation of the nature of the human soul. The order revealed in the building of the tabernacle, its cleanliness and sacredness, and the care taken of it were intended to teach what the human soul should resemble, and how it should be regarded. If the tabernacle erected by Moses was approximately a correct representation of human nature, then it stands to reason, that no edifice ever erected by anybody at any time taught and illustrated so much.

In the twenty-fifth chapter of Exodus occurs this significant language: "And the Lord spake unto Moses saying, And let them make me a sanctuary that I may dwell among them according to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." The tabernacle, and "the instruments

thereof" were descriptive of the nature of the human soul itself. "The things which are seen are temporal; but the things which are not seen are eternal." Religion deals with the unseen, the eternal; therefore, the necessity of using visible things, symbols to illustrate and explain religious principles. The tabernacle and the "instruments thereof" represented the unseen, the soul and the things of the human soul. Philo, when speaking of the tabernacle, said: "Let us look on the altar and the tabernacle as ideas . . . the tabernacle and all the things therein are to be considered as invisible. God has fixed the punishment of death to any one who touches the sacred things of the tabernacle."

The putting off of the physical body is only a seeming death; death, in fact, only comes to the human soul, the tabernacle of God, as the result of its desecration. "If any man defile the temple of God, him shall God destroy" (1 Cor. 3: 17). There are many ways to defile the tabernacle of God. Man, manas, reason, the governing principle of the soul, may abandon its holy function; and suffer the soul to be desecrated; the affections of the heart may be debauched; and the procreative power, the most imperious of all, if not restrained, may lead the soul into prostitution. Every Israelite was commanded to make God a sanctuary, a fit dwelling wherein the Holy Spirit might dwell "after the pattern of the tabernacle, and the pattern of all the instruments thereof." In a word, every Israelite was to make his own soul perfect; and that his soul might be the fit dwelling place of the Holy Spirit, a pattern was placed before him. While the Hebrew Scriptures expressly inhibit the representation of the Lord God in any material form, they do place

before us a marvelous variety of symbols to explain the nature of the human soul, and the mode and manner of its evolution from a state of animalism to a state of humanism. The Hebrew Scriptures proceed on the idea that to perfect the soul, to build character, requires a plan no less than to build a house.

Since the tabernacle and the instruments thereof are descriptive of the human soul, it follows that whatever is said of them is said of the soul. The tabernacle is called "the tabernacle of testimony" (Ex. 38:21; Num. 1:50, 53). If man would know the deep truths of human nature, and would apprehend God, let him make his own soul just and upright before God; for it is "the tabernacle of testimony." Reason must assume its rightful authority; it must make itself a scourge of cords, and it must drive out of the tabernacle envy, hate, malice, revenge, lust, greed, hypocrisy, intolerance, and murder; in a word, the whole horde of animal propensities must be driven out of the tabernacle if man would be man. John Locke, in his essay on the *Human Understanding*, evidently uttered a truth when he said: "We may as rationally hope to see with other men's eyes, as to know by other men's understanding."

An Israelite is one who acts in obedience to conscience and reason; and the message of the tabernacle to every Israelite was: "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen" (Deut. 4:9). The ark that rests within the Holy of Holies represents the human heart, the life center of the individual. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). "My dwelling shall be with them [in their souls]; and I will be their God" (Ex.

29:45). "If our earthly tabernacle be dissolved, we have a tabernacle builded of God, an house not made with hands" (2 Cor. 5:1). It is the desire of God to dwell in the tabernacle of man. "The Lord hath desired Zion for his habitation, here will I dwell; for I have desired it" (Ps. 132:13, 14).

The court of the tabernacle was a rectangular enclosure one hundred and fifty feet in length and seventy-five feet in breadth; and the length of this structure was from east to west. It fronted the east; the entrance, "the door," was at the east end (Ex. 29:4). Within and not far from the entrance at the east end was the *altar*. "An altar shalt thou make unto me, and shall sacrifice thereon thy offerings" (Ex. 20:24). The dwelling was west of the altar; it consisted of two apartments; first the Holy Place, and immediately in the rear and to the west of this was the Holy of Holies. The outer court of the tabernacle, we are satisfied, represents the human body, the altar the lower principle of the soul; the Holy of Holies, the heart, the seat of life; and the Holy Place, the seat of the human mind.

The altar within the court of the tabernacle, and westward from the entrance, was covered with plates of brass. "Thou shalt overlay it with brass" (Ex. 27:1–4); and the utensils used about the altar were made of brass (Ex. 27:3). At the altar the animals were sacrificed; it was there that their blood was poured out. "For the life of the flesh is the blood, and I gave it unto you to make an atonement for your souls upon the altar" (Lev. 17:11). The altar corresponds to the lower principle of the human soul, the seat of the animal propensities. The Scriptures teach that the vestiges of animalism inhering in the

soul of man, and symbolized by the flesh and blood of animals, must be sacrificed would man attain to his true inheritance. "But these mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke 19:27). Every animal sacrificed at the altar of the tabernacle suggested an Heaven-imposed duty, to wit: the driving of the animals and the money-changers out of the temple.

In the book of Daniel, we read of an image of which the King of Babylon dreamed; "This image's head was of fine gold, his breast and arms of silver, and his belly and thighs of brass, and his legs and feet of iron and clay" (Dan. 2:32). The prophet Daniel interprets this dream; he tells the King that this image represents four kingdoms comparable to gold, silver, brass, and iron. It is therefore apparent that states of mind, of conscience, and of government, are symbolized by metals. "For brass I will bring gold, and for iron I will bring silver" (Isa. 60:17). The metals used in the construction of the tabernacle, and its utensils and furnishings, were used in the following order: the things made of brass represented the lowest within the soul; silver and gold, things intermediary; and pure beaten gold, things inward, highest, and most sacred. The perfection of the soul consists in the unity and harmony of its constituent principles; therefore, the very great care exercised in the building of the tabernacle.

"The altar shall be foursquare, and the height thereof shall be *three cubits*. And thou shalt make horns upon the four corners thereof" (Ex. 27:1, 2). If man would attain to perfection, the lower principle of the soul must be made perfect; it must act in obedience to the higher principles of the soul; it must be the willing servant of a just mind, and of a virtuous

heart. In the language of symbolism, it should be "foursquare," and consonant with the number "three." The word "foursquare" indicates regularity, order, harmony; as the word "three" indicates perfection. There were horns upon the four corners of the altar; horns are a symbol of virility and power. They grow largest upon the heads of certain strong, vigorous male animals. The horns upon the altar suggest that power and virtue are born of sacrifice.

The Holy Place in the tabernacle represented the seat of the mind in the human soul; in this beautiful place was a candlestick of pure gold with seven branches; and on the branches were seven lamps (Ex. 25: 31–37). The lamps were fed with pure olive oil. The light of the seven lamps is a fit figure of mental perfection; and the olive oil is a symbol teaching that the mind is fed from a spiritual source. In the fourth chapter of Zechariah, is the story of the vision of Zerubbabel; he was confronted with a mountain of hinderance; he was in mental anguish; and it is written that he beheld in a vision a candlestick of gold with seven branches supporting seven lamps fed with the golden oil of two olive trees. By this vision, Zerubbabel was taught that mentality was not sustained "by might, nor by worldly power, but by the Spirit of God" (Zech. 4: 6). "For by strength [by worldly power] shall no man prevail" (1 Sam 2: 9).

In the Holy Place were two tables covered with plates of gold. Upon one of these tables were twelve loaves of shew bread. This was a fit symbol of God's providence. Bread is a symbol of God's word, of the truth which is ever before us. Twelve is a universal number; it suggests holiness, completeness. The bread of God is inexhaustible; and it is the command

of Heaven that man feed upon it. The other golden table in the Holy Place was called the altar of incense. Incense was burned on this altar morning and evening; and the odors that arose from this table are a symbol of the prayers that are forever ascending out of the souls of the just to the ever-living God, the source of Life, and of Mentality, and of Love, Justice, and Righteousness. "I am the Lord that do work Love, Justice, and Righteousness: for in these things I delight, saith the Lord" (Jer. 9: 24).

Immediately back of the Holy Place was the Holy of Holies. This was the secluded and awe-inspiring, and sacred above all, as its name implies.

> O blest seclusion from a jarring world.
>
> COWPER.

The Holy of Holies was, as we believe, a symbol of the life center of the human soul. Over the entrance from the Holy Place into the Holy of Holies was a veil of exquisite workmanship. "And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: and thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver" (Ex. 26: 31, 32).

Behind this veil that divided the Holy Place from the Most Holy was "the ark of the testimony" (Ex. 26: 33). The ark is the symbol of the human heart; and over the ark was the mercy seat which was made of gold; and upon this seat were mounted two angelic figures, called the cherubims. The Scriptures tell us that the Shekinah, the Divine Presence, is over the mercy seat (Lev. 16: 2; Num. 7: 89). This is not an

intimation of the localization of the Holy Spirit; but it is, as we believe, the most certain and specific figure in the literature of the world to show the relation of the Divine Presence to life and mentality within the human soul.

This teaches that every life is sustained by the One Life that is; that "none can keep alive his own soul" (Ps. 22:29). It teaches the unity of life, the Fatherhood of God, and the brotherhood of man. Contemplate the thought: over every human heart, over every form of life, is the sustaining and ever-living Divine Presence. The recognition of and belief in this divine and holy relation is the very essence of religion. Who are "the living," and who are "the dead," according to the Scriptures? "The living" are those who believe in the Divine Presence, and abide in wisdom; who "live in God's sight" (Hosea 6:2); and "the dead" are those who live the carnal life, and do not believe, and who rejoice in folly. "He stood between the dead and the living, and the pestilence was stayed" (Num. 16:48). God is the God of "the living," of the resurrected (Matt. 22:31, 32). "Ye that did cleave unto the Lord your God are alive every one of you this day" (Deut. 4:4). "Cleave unto Him; for He is thy life" (Deut. 30:20). The carnally minded are said to be dead because they are unmindful, disregardful, and unbelieving as to their relation to and dependence upon the source of life.

Emerson in 1833, when he had returned from Europe, said:

I find this amazing revelation of my immediate relation to God, a solution of all the doubts that oppressed me. I recognize the distinction of the outer and inner self; the

double consciousness, that within this erring, passionate, mortal self, sits a supreme, calm, immortal mind, whose powers I do not know, but it is stronger than I; it is wiser than I; it never approves me in any wrong; I seek counsel of it in my doubts; I repair to it in my dangers; I pray to it in my undertakings. It seems to me the face which the Creator uncovers to His children. It is the perception of this depth in human nature, this infinitude belonging to every man that has been born, which has given new value to the habits of reflection and solitude.

It is good to know that there are chaste and virtuous souls who prefer solitude, to the sensuous clamor of the world, and who by high and holy living and thinking have come to perceive that God is present in the tabernacle of man.

The godlike in man is revealed in his voice, in his words, in his acts, and in his presence. The benign, the pure in heart are preceded by their virtue. "Thy righteousness shall go before thee" (Isa. 58:8). "If a man be good, his righteousness shall go before him; if wicked, the reward of his wickedness shall follow him" (Barnabas 3: 14). "There went virtue out of him, and healed them all" (Luke 6:19). And thus the power and glory of God are made manifest "at the door of the tabernacle" (Ex. 33:9). Emerson, when speaking of his faithful friend, A. Bronson Alcott, said: "Mr. Alcott was the great man. . . . He has more of the godlike than any man I have ever seen, and his presence rebukes and threatens and raises. He is a teacher." "It is impossible to form," said Francis Power Cobbe, "the faintest estimate of the good—the highest kind of good— which a single devout soul may accomplish in a lifetime by spreading the holy contagion of the love of God in ever-widening circles around it." "The most

lamentable scepticism on earth, and incomparably the most common, is a scepticism as to the greatness, powers, and high destinies of human nature." Again, we quote the words of the chaste and godlike Channing.

Gold and silver were extensively used in the construction of the Holy Place and the Most Holy; and in the making of the things that constituted their furnishings. Gold was also used in making "the holy garments for Aaron." "And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work" (Ex. 39: 1–5). The breastplate of the High Priest was made of gold, of blue, of purple, and of scarlet, and of fine twined linen, and in the same were set twelve varieties of precious stones, which scintillated their imprisoned light. According to Plato, bells are a symbol of the divine harmony and order; and it may be that the bells of gold on the garment of the High Priest were a symbol of the divine harmony within the soul of man (Ex. 28: 31–35).

The precious metals, and the objects into which they were fashioned, and their colors, and the colors of the precious stones, were symbolic, as were all things connected with the tabernacle. Pure gold, it would seem, is the symbol of divine love, as silver is of divine wisdom. "I counsel thee to buy of me gold tried in the fire, that thou mayst be rich; and white raiment, that thou mayst be clothed" (Rev. 3: 11); and thus it is that man is told to cultivate a love of God, and a love of wisdom; and to "put on righteousness as a breastplate" (Isa. 59: 17). The color of the metals: yellow and white; and the colors of the veil that obscured the

Most Holy Place: blue, purple, and scarlet, are suggestive of repose, tranquillity, and peace. They speak more truly than words. They bespeak cleanliness and purity. The sign of God's everlasting covenant is revealed in the colors of the rainbow (Gen. 9: 11–17).

When the pure white, silvery ray of light, so suggestive of wisdom and purity, is separated into the seven principal colors of the rainbow, we have: violet, indigo, blue, green, yellow, orange, and red. Blue, the color of the sky, so restful to look upon and so suggestive of eternity, is said to bespeak the immortality of the soul. In a book of much merit written by Edmund Hamilton Sears, entitled: *The Fourth Gospel*, is this observation: "Truth, as seen by the pure intellect, is white and silvery; but truth transfused and made chromatic with the divine love is golden; and when it rules right royally over the conscience and the life, it crowns us, and we wear it as a diadem of praise."

According to the symbolism of the Scriptures, the ark, in its interior meaning, represents the human heart. In Genesis, we read, that Noah's "ark went upon the face of the waters" (Gen. 7: 18). The water that overflows the earth and destroys all flesh, all animal life, is but another name for carnal mind; carnal mind is animalized mind; it is mind on the plane of the carnal appetites. Noah's "ark went upon the face of the waters." This ark breasted the deluge for forty days and forty nights upon the face of the waters, but finally it rested upon a mountain. "And the ark rested *in the seventh month* . . . upon the mountain of Ararat." Again, we read of the ark on the face of the waters of the river Nile; this ark contains the infant Moses; it contains him who was drawn out of the water, and was destined to proclaim to the world the Law of

Human Life that inheres in the soul of man. This Law is discovered when the ark is at rest on the mountain, "in the seventh month."

"Remember ye the law of my servant Moses, which I commanded unto him in Horeb." This Law takes precedence of all other law; and it is as much above the laws of the world, as the heavens are above the earth. "Think not that I am come to destroy the Law, or the prophets: I am come not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5: 17, 18). Every rational being who would attain to rest and peace must be faithful to the Law "till all be fulfilled."

The dove is the symbol of the Divine Word; the dove was in Noah's ark; the dove descended upon Abraham (Gen. 15:9); and again, we read, that the Law, the Word of God is in the ark in the Most Holy Place. Here is the ark at rest in the presence of God: "My presence shall go with thee, and I will give thee rest" (Ex. 33:14); here is the ark guarded by the winged cherubims, the holy messengers of God; they are symbols of wisdom and truth and of God's eternal and unfailing justice. God is merciful, for He is above the mercy seat; but above all, He is just. The mercy seat is the seat of justice within the soul. "The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. 21:3). God has appointed the meeting-place between Himself and the individual man. "There," says the Almighty, "above the mercy seat," "will I meet thee, and I will commune with thee" (Ex. 25:22). Let man attune his soul to perfection, if he would commune with his God; let

him make God a holy tabernacle. This is what Paul calls a "reasonable service" (Rom. 12: 1).

If man would be conscious of the Divine Presence, he must prepare for God a chaste and holy tabernacle after the pattern shown Moses on the mount, and builded by the inspired artisan Bezaleel. When man sets about in right earnest to make his soul upright, he will be aided in building as was Bezaleel; the Holy Spirit will not only aid him to build, but it will fill his heart with wisdom "that he may teach" (Ex. 35: 30–35). The Lord calls His own by name (Ex. 35: 30); and the names which He gives them correspond with their real character. Bezaleel was the name of him who stood in the Divine Presence. We are told of the cleanliness, the chasteness, and the perfection of all materials used in the building of the tabernacle; and of the very great care that was exercised to the end that the tabernacle be builded in every respect "after the pattern shown Moses on the mount"; and of the great precaution that was taken that the tabernacle be in no way profaned or desecrated.

Let us contemplate the names of what we may call the essential parts of the tabernacle, those parts which represent the principles of the human soul: the altar of sacrifice, the Holy Place, and the Most Holy Place. These names are full of significance. It is certainly apparent that the tabernacle was intended to teach and did teach the deep truths of human nature; and moreover, it would be impossible to conceive a more effective and impressive method of placing before the mind's eye the soul's perfection. The prophet is he upon whom the dove has descended; the dove is the symbol of the Divine Word; and the Divine Word is the truth without any alloy of error. "To this end was I born,

and for this reason came I into the world, that I should bear witness unto the truth." This is the office of the prophet.

Moses was a prophet sent of God to teach the children of Israel the way of salvation; and that they might appreciate the marvelous possibilities of the human soul, and its worth and sacredness, the tabernacle, clean, chaste, perfect, and holy, was placed before them. Religion is not a matter of speculation; it has its law, and this law was marvelously illustrated in the symbolism of the tabernacle. Let man abandon speculation about God and immortality, and live the life prescribed by the Law, as did Abraham, Joseph, Moses, Socrates, Plato, and Jesus. It should be remembered that Socrates and Plato and those of their school sought to reclaim philosophy from dogmatism and speculation; and to teach mankind that all higher knowledge comes as the result of virtue. "God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is acceptable" (Acts 10:35). All who abandon the sensuous life, all who live clean and virtuous lives are the inheritance of God. "They are thy people, thine inheritance" (Deut. 9:29); and the just inherit God, for they are "partakers of the divine nature" (2 Peter 1:4).

The animal sacrifices which were made at the altar were notorious. They taught unequivocally, that man, would he be a man, must overcome his animal nature. This is an animal world. "My kingdom is not of this world." The Scriptures teach that all evil originates on the plane of the lower principle of the human soul; and it is in this principle that the irrational vestiges of animalism inhere. "Those mine enemies, which would not that I should reign over them, bring

hither and slay them before me" (Luke 19:27). Let man awe the beast and cultivate the human as Emerson has said. Let him pray God for help that he may lash these incorrigible enemies to the horns of the altar that they may be sacrificed. Nothing which is animal, nor which savors of the animal can approach the Divine Presence. The priests when they entered into the inner court of the tabernacle were to be clothed in linen garments; and they were to wear no materials made from an animal that dies; "and no wool shall come upon them" (Ezek. 44:17). Aaron and his sons were to be free from the taint of animalism, "That they bear not iniquity, and die; and it shall be a statute forever unto Aaron and his seed after him" (Ex. 28:42, 43).

The goat, like the serpent, is a symbol that represents the lower principle of the soul of man. In the sixteenth chapter of Leviticus, we read of the great day of expiation which occurred but once a year; and how "all the iniquities of the children of Israel, and all their transgressions in all their sins" were put upon the head of the scapegoat that went forth into the wilderness (Lev. 16:21, 22). The High Priest is the representative of all men, the Law of Human Life is taught in his ministrations and in his life; his life points the way of salvation; and every one who would attain to eternal peace and rest must suffer and make the whole sacrifice. All human souls, in their essential nature, are alike; and every soul that would attain to its celestial inheritance must be made perfect by suffering.

Every son of God is destined to perform holy and disinterested service as did the High Priest who carried a breastplate, suspended from his shoulders and which rested on his heart, on which was written the

names of the twelve tribes of Israel. "And Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually" (Ex. 28:30). This symbol would teach us that the great religious teacher must carry the people in his heart. He who would perform a great moral service for mankind must needs love the people. "We have an high priest whose feelings are touched by our infirmities" (Heb. 4:15). "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not" (Luke 13:34).

While the animal sacrifices were symbolic, and were intended to teach deep truths concerning human nature and the way of salvation, it is apparent that actual sacrifices were made after the manner narrated in the book of Leviticus. The sacrifices were made to illustrate principles, and to restrain and deter evildoers. The offspring of the delinquent, and the priestly function, were singularly conducive to the exposure of sin, and the reformation of the sinner. The precepts governing the sacrifices directed that a certain kind of offering should be made for each specific sin or trespass. The man or the woman who was guilty of wrongdoing was thus taught to make reparation if it were possible, and in any event to confess openly the wrong.

The first requisite to the atonement of sin is reparation; and next to this is a penitent and candid acknowledgment of the wrong. "First be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). In a word, the offering which was brought by the delinquent, and the official

service which was performed by the priest, told the whole story; the offering was a prayer for forgiveness and a confession. The Law and the precepts that accompanied it are addressed alike to men and women.

It is impossible that precepts, commands, and inhibitions imposed from without should take away sin. "It is impossible that the blood of bulls and of goats should take away sin" (Heb. 10: 4). If the observance of precepts, or the sacrifice of bulls does not take away sins, then what is it that does? It is repentance; it is the turning away from an evil life, and the living of a life of virtue. Moral evil is the transgression of a Law whose obligation we feel within us. Sin is taken away by living a life in obedience to conscience and reason.

"And Ezra the priest brought the Law before the congregation both men and women, and all that could hear with understanding, upon the first day of the seventh month" (Neh. 8: 2, 3; Deut. 31: 11, 12). The Word of God, the Law of Human Life, is addressed to the intelligence of individual men and women, "and to all that can hear with understanding," without reference to sex, caste, race, color, or nationality. Why was the Law brought before the congregation "upon the first day of the seventh month"? The number seven indicates perfection. The end and the aim of the Law is the perfection of man; and they who live worthy of the Law are said to walk with God, and to find rest and peace on the seventh day. "When a man or woman shall commit any sin that a man [a rational being] can commit . . . against the Lord, and that person be guilty, then they shall confess their sin," and shall make reparation, but if reparation cannot be made, then an atonement shall be made; and the symbol is the ram (Num. 5: 5–8).

Every rational being who knowingly sins offends "against the Lord"; Man, mind, is put into the human soul "to dress it and to keep it," and not to desecrate it; he who desecrated the tabernacle was punished with death; this idea is intended to teach and does teach that the only death that can come to the soul of man is the result of evil; every individual man or woman who knowingly sins acts in open hostility to the Law of God; for all is of God, and that which constitutes man a man is mentality. Let man beware lest he prostitute his mind, and thus desecrate the temple of the living God; for "He is One Mind" (Job 23: 13). "There is one Mind common to all individual men," says Emerson in his essay on *History*.

If it be true that the Scriptures are scientific, and that they announce principles descriptive of the nature of the human soul, and the mode and manner of its evolution, and if it be true that men and women are slowly emerging from a state of animalism, then it would seem that there is no other method of escape from sensuality, than that revealed in the life and teachings of Moses, and Jesus, and other great prophets. Jesus tells us in language clear and specific that the Law and its precepts are imperative. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven" (Matt. 5: 18, 19).

"Neither is there salvation in any other" (Acts 4: 12) life than that lived by Joseph, and Moses, and Jesus. The Law of Human Life proclaimed by Moses, and its attendant precepts, fix responsibility; they were

intended to work reparation for injury done, and to constrain men and women to confess their wrongs. "When he shall be guilty in one of these things, *he shall confess that he hath sinned in that thing:* and he shall bring his trespass offering unto the Lord for his sin which he hath sinned" (Lev. 5:5, 6). The sacrificial offerings were symbols fixing individual responsibility for sin. "Sin is the transgression of the Law" (1 John 3:4).

The Law and its precepts are addressed to all rational beings. "One law shall be to him that is home born, and to the stranger that sojourneth among you" (Ex. 12:49). "Mind carries the Law," says Emerson. Reason is the governing, directing, and measuring principle within the human soul; truth is the law of reason. Reason is a mighty Angel sent of God; and he suffers no violation of the divine commands. "Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for My Name is in him" (Ex. 23:20, 21). Justice bespeaks immortality. "There is no god," says Emerson, "that dare wrong a worm." Moses, Elijah, Socrates, Plato, Jesus, and all the great prophets and philosophers have taught that there is no escape from moral responsibility; that every rational being is answerable to God; that there is a living presence that suffers no wrong to go unredressed and no virtue unrewarded. "The Lord God of Israel liveth before whom I stand" (1 Kings 17:1). Religion teaches the accountability of man to the One Living God that is. "Every one of us shall give an account of himself to God" (Rom. 14:12). "Say unto the righteous, that

it shall be well with him: for he shall eat the fruit of his doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him" (Isa. 3: 10, 11; Ezek. 18: 20).

Moses is said to have given to the world the Pentateuch, or the first five books of the Bible. It is not necessary to the cause of truth to show that Moses actually wrote the Pentateuch. It is enough to say that this great prophet organized a priesthood, to whom he taught many precepts, or rules, for the government of man in the ordinary affairs of life. He taught his people that if they would become a people of real moral worth, they must separate themselves from the vulgar, the sensual, the murderous, and the warlike. But these rules and precepts did not constitute fundamental knowledge; they were only means to an end. They only pointed the way to the higher knowledge. Moses knew, as all the great have known, that there is a divine order which inheres within the human soul itself. This divine order may be called the Law of Human Life, the Law of Righteousness; the way of salvation. Plato, in his dialogue *Gorgias*, repeats the words of Socrates. "And 'lawful' and 'law' are the names which are given to the regular order and action of the soul, and these make men lawful and orderly: and so we have temperance and justice."

Moses ordained a priesthood. The priests were appointed and consecrated to teach. They were the wise men of Israel; they were dedicated to a work. They were not only the teachers of outward precepts and rules, but they were taught the Law of Human Life as illustrated by the tabernacle itself. The deep truths of human nature were taught by Moses and the priesthood, and the succeeding prophets; and even by

the ancient poets and philosophers, in symbols and in allegories. Symbols are more easily remembered than descriptive words; and they forever tell the same story. Aaron and his sons were consecrated to the work of teaching. They were selected, no doubt, on account of their integrity and superior knowledge; and were subjected to a severe moral discipline. They were expected to make their souls upright; and to live what they taught.

Among the virtuous there is a perfect identity between the life lived and the things taught. The true teacher demonstrates what he teaches in his own life. Aaron and his sons were consecrated to reason, and to the virtue of reason which is wisdom. This truth is related in a symbol. The ram, which leads the flock, is the symbol of reason; the sign Ares, the top of the head, is the seat of reason. "And Moses said unto Aaron and his sons, boil the flesh [of the ram of consecration] at the door of the tabernacle of the congregation; and there eat it with the bread that is in the basket of consecration, as I commanded, saying, Aaron and his sons shall eat it. And that which remaineth of the flesh and of the bread shall ye burn with fire" (Lev. 8:31, 32). When describing the tabernacle, we had occasion to say that the Holy Place represented the human mind; the Most Holy the heart, the seat of life; and that the sacrificial altar represented the lower principle of the soul. "And they shall take the ram of the consecration, and seethe his flesh in the Holy Place. And Aaron and his sons shall eat of the flesh of the ram, and of the bread that is in the basket. . . . And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them, but a stranger shall not eat thereof, because they are

holy" (Ex. 29:31–34). None but those who live worthily are entitled to feed upon spiritual things. The vulgar, the conceited, the sensuous are not prepared to feed upon the higher knowledge,—"a stranger shall not eat thereof." This is a way of saying, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matt. 7:6).

Aaron and his sons were to feed on reason; they were to eat of the flesh of the ram that was boiled in the Holy Place; and they were to feed upon truth, the bread of life, that is in the basket of consecration in the Holy Place. Aaron and his sons were anointed, and consecrated, and sanctified, "that they may minister unto God in the priest's office"; and their priestly services were connected with the tabernacle (Ex. 28: 41–43). Human nature can only be explained by psychological principles; therefore, man's sanctification is psychological. Aaron and his sons were dedicated to a work; they were to point the way of salvation, in the lives which they lived, and the truths which they taught. They were removed from the cares of the world; they were denied any worldly inheritance; God is their inheritance (Num. 18:20, 21; Deut. 10:9). They were chosen "to stand before the Lord to minister unto Him, and to bless in His name" (Deut. 10:8). They were the dispensers of the bread of life; they were the custodians of knowledge; and there is reason to believe that the profound truths taught by Moses in the language of symbolism were carried for centuries in the minds of the priesthood, and were not wholly written until the days of Ezra, about the year 400 B.C.

Moses, who was a marvelous prophet (Deut. 18:15;

Hosea 12:13), was also a priest (Ps. 99:6). The priests were teachers and conservators of knowledge. "The priest's lips should keep knowledge, and the people should ask the Law at his mouth, because he is the messenger of the Lord of hosts" (Mal. 2:7; Lev. 10:11; Deut. 17:9; Jer. 18:18; Hag. 2:11). After the coming of Moses, and the giving of the Law, all the subsequent Hebrew prophets stood for the Law as proclaimed by Moses, and unqualifiedly condemned every departure from its strict observance, either by the people of Israel, or their priests (Neh. 1:7; Isa. 8:20; Jer. 18:18; Ezek. 7:26; Dan. 9:11; Amos 2:4; Hosea 8:1; Zeph. 3:4); and no prophet ever more severely condemned the teachers and priests of Israel for failing to keep the Law than did Jesus (John 7:19). Not only did Jesus condemn every departure from the Law, but he stated unqualifiedly that the Law of Moses must be fulfilled in its entirety (Matt. 5:17–19).

"And ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:6; 1 Peter 2:5). Every rational being should strive to attain to the priestly state of consciousness; he should seek to be a teacher in Israel and a custodian of knowledge. The condition of becoming a teacher and priest in Israel is founded upon the Law of Moses. "For Ezra had prepared his heart to seek the Law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra 7:10). He who would truly teach the Law must first have fulfilled the Law; for the high and holy nature of the Law is demonstrated in a life of obedience to it, as Jesus himself said (Matt. 5:17, 19; Luke 16:17). Rational beings should not only strive to be fit teachers of truth and virtue; but they should so live and conform to the Law of Human Life as to attain to their

true inheritance, the state of prophecy. "And Moses said . . . I would to God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them" (Num. 11:29).

"The most lamentable scepticism on earth, and incomparably the most common, is the scepticism as to the greatness, power, and high destinies of human nature." These are the words of William Ellery Channing, when discoursing on the text: "Christ also suffered for us, leaving us an example, that we should follow his steps" (1 Peter 2:21). These and like words we have quoted often; for certainly nothing is a greater deterrent to human progress than the low and vulgar estimate that men place upon themselves. Knowledge of the truth is the highest attainment of a rational being; it is the truth that sanctifies; it is the truth that makes clean; "Now ye are clean through the word which I have spoken unto you" (John 15:3); the truth is the word of God (John 17:17). They that attain to greatness, to the higher life, must "suffer for us"; they who stand for the truth in this animal world must needs suffer persecution; they who live above the spirit of the world are the objects of the scorn and contempt of the sensuous and carnal. We owe it to God, our Creator, and to ourselves, and to mankind to live clean, virtuous lives. "And for their sakes I sanctify myself" (John 17:19).

Man, would he be a man, must make his soul as clean, and chaste, and holy, as was the tabernacle; for it is written that the Spirit of God dwells in the tabernacle of man behind the second veil, "which is called the Holiest of all" (Heb. 9:3). Man, would he attain to greatness, must be willing to labor and suffer in the cause of truth and justice. This lesson was taught

by the priesthood of Israel. Their services were disinterested; for they had no earthly inheritance. "Thou shalt have no inheritance in the land. . . . I am thy part and thine inheritance among the children of Israel" (Num. 18:20; Josh. 13:33). The ministrations of the priesthood in the tabernacle were to the end that the souls of men might be made as pure and chaste as "fine white flour" (Lev. 2:1). It is the desire of God to dwell in the soul of man. "He hath desired it for His habitation" (Ps. 132:13).

The great of Israel have always made religion the first consideration. "Seek ye first the Kingdom of God" (Matt. 6:33). The first and highest duty of man is to relate his soul to the spiritual kingdom, the kingdom that transcends the animal kingdom of the world. "My kingdom [and your kingdom] is not of this world" (John 18:36). "He who makes religion his first object, makes it his whole object: he has no other work in the world than God's work," says John Ruskin. There is a legend recorded by Luke which tends to prove the strong religious bent of Jesus' mind, when a boy. "Wist ye not that I must be about my Father's business?" (Luke 2:49). "I am the Lord that do work Love, Justice, and Righteousness; for in these things I delight, saith the Lord" (Jer. 9:24). If a man does not make justice and righteousness the first consideration in life, then it is certainly apparent that his religion is perfunctory. Religion is a thing to be lived; it is represented in a life. "I am the way, the truth, and the life" (John 14:6). "Go unto Joseph; what he saith unto you, do" (Gen. 41:55).

The world is full of people who are connected with religious institutions; and the lives that a large portion of them live is proof positive that they have no concep-

tion of the duties and ideals of religion. The thing above all which makes religion an object of ridicule and contempt is the wide and noticeable difference between what men pretend to believe, and the lives that they live. This causes the sceptic and the agnostic to attack the churches, and to charge that they shelter bigots and hypocrites; and this gives rise to the counter charge that they who are outside of the churches are heretics, infidels, and atheists. What is the remedy? When it is shown that the soul of man is governed by a high and holy Law, and that this Law is teachable and demonstrable, just as other laws of nature are teachable and demonstrable, then it is submitted that religion will be on a sure and eternal foundation. Jesus, like Joesph, and Moses, and all the truly great, fulfilled the Law. The teachings of Paul prove him to have been an adept in matters of religion, and that he understood the operations of the Law; therefore, his strong and unequivocal language: "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9).

"It is a fearful thing to fall into the hands of the living God; for you can call to remembrance former days, in which, after ye were illumined, ye endured divers afflictions" (Heb. 10: 31, 32). It is a "fearful thing" to go to the promised land by the way of the wilderness; it is a fearful thing to undergo the discipline, the chastening, and the trials that are necessary to the soul's perfection. Let no man believe that he can go to the promised land except by the way of the desert; all that go to the promised land must experience an illumination, an awakening out of a state of sensuality and death, and must be obedient to the Law given at Sinai, and must suffer all the rigors of the desert life.

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee" (Deut. 8:2).

The Jews have identified religion with the Law, and the Law with the teachings of Moses. "Did not Moses give you the Law, and yet none of you keepeth the Law? Why go ye about to kill me?" (John 7:19). The observance, the keeping of the Law, is revealed in a life attuned to justice and virtue. Jesus, like all true prophets, succeeding Moses, taught by his life and the words which he uttered, that the fulfillment of the Law was absolutely indispensable to the salvation of man. The words of Jesus concerning the Law are ample and free from ambiguity. "One jot or tittle shall in no wise pass from the Law, till all be fulfilled" (Matt. 5:17–19). Jesus unsparingly condemned the scribes and Pharisees because they did not live worthy of the Law. "For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the Law, judgment, mercy, and faith [Justice, Mercy, and Truth]: these ye ought to have done . . . Ye blind guides, which strain at a gnat, and swallow a camel" (Matt. 23:23, 24).

Jesus did not find fault with the teachings of the scribes and Pharisees; but he did condemn them unqualifiedly for not living in harmony with the Law. "Then spake Jesus to the multitude, and to his disciples, saying: The scribes and the Pharisees sit in Moses' seat: whatsoever they bid you observe, that observe and do; *but do not after their works;* for they say, and do not" (Matt. 23:1–3). Jesus recognized that what Moses had taught was fundamental and obligatory. It therefore follows that all Scripture and philosophy descriptive of the nature of the human soul, and the

mode and manner of its evolution, given to the world subsequent to the time of Moses, are but reiterations of what he taught.

There is no instance in all human history, where such honor and dignity were attached to teaching as in ancient Israel. No teachers were ever more highly respected than were Aaron and his sons and their successors in office; they were the teachers and keepers of the Law, and they ministered in and about the tabernacle. They taught that man should make his soul as clean and chaste and holy as was the tabernacle, as pure as an offering of "fine white flour" (Lev. 2: 1). But there is a clear distinction between the Levitical priesthood, and the order of Melchisedec (Heb. chap. 7). There is a clear distinction between the priest who taught principles by ministrations in and about the tabernacle, and the Master who represents in his own life the fulfillment of the Law. The teaching of the precepts of the Law: commands and inhibitions were a means to an end, but the fulfillment of the Law represents an end in itself. The Master represents "the end of the Law of righteousness to every one that believeth" (Rom. 10: 4). "Wherefore the Law [as taught by the Levitical priesthood] was our schoolmaster to bring us to a knowledge of the life of the Master, that we might be justified by faith" (Gal. 3: 24). When man attains to that faith which leads him to act in obedience to conscience and reason, then he is no longer a child who is in need of being controlled by commands and inhibitions. "But after that faith is come, we are no longer under a schoolmaster" (Gal. 3: 25).

"The Law is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who

shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it. See, I have set before thee this day life and good, and death and evil" (Deut. 30: 11–15). This language is significant; for if the Law of Human Life is not in Heaven, then it is revealed; and he who revealed it must first have fulfilled it; and moreover, the Law must be important above all else, for we are told that it sets before man "life and good, and death and evil." Remember, "life and good," and "death and evil" represent states of the soul, and not of the body. "It is the Spirit that quickeneth, the flesh profiteth nothing" (John 6: 63).

The Law points the way of salvation; it points the way of life and good and of death and evil. Paul tells how the Law taught him the way of life and of death. "For I was alive without the Law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the Law is holy, and just, and good" (Rom. 7: 9–12). This we would interpret: there was a time when I did not know the Law, and I believed that I was alive; but when I came to understand the commandments of the Law, I found that I was deceived, and that I was in a sensuous and carnal state, in a state of death. "Wherefore the Law is holy." The prophet Baruch, when speaking of the Law, said: "This is the book of the commandments of God, *and the Law that endureth forever:* all they that keep it shall come to life; but such as leave it shall die. Turn thee, O Jacob, and take hold of it: walk in the presence of the light

thereof, *that thou mayst be illumined.* . . . O Israel, happy are we: for the things that are pleasing to God are made known unto us" (Baruch 4: 1–4). "For not the hearers of the Law are just before God, but the doers of the Law shall be justified" (Rom. 2: 13). It is the duty of carnal man first to walk in obedience to the precepts of the Law, and to make his soul as clean and chaste as was the tabernacle, to the end that he may be awakened out of a state of carnality and death; to the end that he "may be illumined"; and thus come to realize the true life, the spiritual.

The temple builded in Jerusalem, and spoken of in history as Solomon's Temple, stood for more than four hundred years; and like the tabernacle it was entered from the east; and in all of its appointments it was identical with the tabernacle of which it was an enlarged pattern. It is recorded in the Scriptures and in history that this temple was destroyed at the time of the Babylonian invasion. The temple, the great Jewish house of worship, that existed in Jerusalem during the time of the ministry of Jesus was also fashioned after the pattern of the tabernacle.

If the tabernacle in its outward structure represented the human body, and its inner structure the human soul, then of course the temple on Mount Moriah in Jerusalem in the days of Jesus represented the body and soul of man. This being understood, there ought to be no difficulty in understanding the words of Jesus which are recorded in the second chapter of John. In this chapter he is represented as driving the animals and money-changers out of the temple. Does any intelligent person believe that any human soul will realize the Kingdom of God, the kingdom which transcends the animal kingdom of the world, until every vestige of animalism within

the soul is destroyed? "Destroy this temple, and in three days I will raise it up" (John 2:19). This, it would seem, has reference not to three literal days, but to the building of the spiritual body, the perfection of the human soul. "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected" (Luke 13:32). "But Jesus spake of the temple of his body" (John 2:21).

It is certainly apparent, that the tabernacle, and the Jewish temple in Jerusalem that was a pattern of it, were builded as they were for the express purpose of describing and illustrating the nature of the human soul, and the mode and manner of its orderly evolution; and it also follows that if the temple were to be availed of and the truths of human nature taught in a true, concise, and uniform fashion, then it was necessary to have an officiary, a class of teachers, a priesthood, to minister in and about the temple. Therefore, the temple and the priesthood did not constitute an end in themselves, but they did constitute a very efficient means toward the most important end under heaven, to wit, the perfection of the soul of man. "If perfection were by the Levitical priesthood [for under it the people were taught the Law] what further need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron?" (Heb. 7:11). The priests were the keepers and teachers of the Law; but the prophets and Masters are they that have fulfilled the Law. The teaching of the Law is a means to an end, but the fulfillment of the Law is an end in itself. They who have fulfilled the Law constitute the order of Melchisedec. "I am the way, the truth, and the life" (John 14:6). Of course a righteous human soul is incomparably superior as a teaching

instrument to any conceivable model, or pattern of it. "But I say unto you, That in this place is one greater than the temple" (Matt. 12: 6).

Idolatry was suppressed by means of the one temple; and the priestly services in connection with it gave fixedness and uniformity to the faith of Israel. The priesthood and the tabernacle, or the temple, with which they were associated, tended to give to religious knowledge a certainty and fixedness never before nor since approached. Jesus did not complain of the teachings of the scribes and Pharisees who were in and about the temple, and who "sat in Moses' seat"; but he did condemn unsparingly the lives that they lived. "Whatsoever they bid you observe, that observe and do; but do not after their works: for they say, and do not" (Matt. 23: 2). The temple in Jerusalem was destroyed about the year 70 A.D. Dr. Abraham Geiger, Rabbi of an Israelite Congregation at Frankfort-on-the-Main, in his interesting and instructive book, *Judaism and its History*, translated into English by Charles Newburgh of Washington, D. C., said: "The sacrificial service and the priesthood were suddenly swept away, when the temple existed no more." The temple was necessary to the priesthood, and the priesthood to the temple. That faith which is founded upon the Law lost its central and unifying institution with the destruction of the temple; and we believe it is fair to say, that, to the extent that mankind have lost sight of the Law, religion has deteriorated, and become sectarian, partisan, unscientific, and weak.

Judaism, or the religion of Israel, is a universal religion because it is founded upon a Law that specifically points the way of salvation, a Law that has a like

application to every human soul. "God gives unto all the inheritance, and the kingdom, and the priesthood, and sanctification, as he promised in the Law" (2 Macc. 2:17, 18; Deut. 30:5). What the priesthood taught is a necessary step in human salvation. Elias must first come and restore all things to their right relation. The teachings of the Levitical priesthood were a means to an end; but sanctification is an end in itself. "This is the will of God, even your sanctification" (1 Thess. 4:3). In a word, God gives to all who obey the Law, who live clean and virtuous lives, the inheritance; the realization of His Kingdom; the knowledge that was taught of the priesthood, the keepers of the Law; and, lastly, sanctification, the state of moral purity and perfection of life. The condition of knowing the Law is a willingness to do it, to obey it. "For Ezra had prepared his heart to seek the Law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra 7:10).

That Judaism is a universal religion, and the only possible universal religion, is made manifest in the nature of the Law itself. Dr. Geiger, in the second chapter of Part Two of his book, *Judaism and its History*, when discussing the fall of the temple and the dissolution of the priesthood, said:

> Judaism had arisen in a people; this people was the carrier of the ideas of that faith, and it could not historically be otherwise. This religion reached out far beyond the barriers of the people; *it taught that it should at some time become the common property of mankind;* it did not confine itself to the compatriots of Israel, but joyfully accepted all who acknowledged it in a true and faithful spirit. . . . Jewish parentage did not make one a member of the congregation of Israel [says Rabbi Geiger], but the acknow-

ledgment of the faith. The stranger and the home-born, thus it was continually repeated, were to be perfectly equal.

The priesthood were the specially appointed "carriers" of Israel's faith; they were the keepers of the Law; and that they might consistently keep and teach the Law and preserve the unity of Israel, the tabernacle, clean, chaste, and holy, a thing that represented the body and soul of man, was forever before them and the people they taught. The Law was taught to the people of ancient Israel in the simplest and plainest way. In a word, the dwelling of the tabernacle, pure and holy and protected from desecration, was a symbol that admonished every Israelite to make his soul the fit dwelling place of the Spirit of God. God's Spirit dwells in Zion, in the hearts of the righteous. "For the Lord hath chosen Zion; He hath desired it for His habitation" (Ps. 132: 13). The Sciences are founded upon the laws of nature. Every natural object is fashioned by an inner living law. Then, will it be denied that religion is founded upon an Heaven-given Law? The Law of nature is the Law of God. The Law that governs the orderly evolution of the soul of man is the Law of God.

When Jesus is asked the way of salvation, is there any uncertainty in his reply? "Master, what must I do to inherit eternal life? Jesus said unto him, *What is written in the Law?* . . . This do, and thou shalt live" (Luke 10: 25–28; Matt. 19: 16–20). Nothing in all the Scriptures is more certain than that Jesus of Nazareth taught in the life that he lived, and in the words he uttered, the absolute necessity of the fulfillment of the Law as the way of salvation (Matt. 5: 17–19). It therefore follows that there is a perfect

identity between the teachings of Moses and the teachings of Jesus. When the son of man is lifted up, when the mind and soul of man are made pure and holy by the fulfillment of the Law, then it is that man becomes the "heir of all things," then it is that the mind of man comes to behold in itself the glory and image of God (Heb. 1:2, 3).

Paul in the beginning of his letter to his disciple Timothy tells him to "give no heed to fables and endless genealogies"; and in his epistle to Titus (3:9) he again says it is unprofitable and vain to ask questions and to speculate about the Law. The truth of the Law is demonstrated in a life lived in obedience to it; and it is, therefore, not aided by the recounting of genealogies and by speculations; for it is apparent, as Paul says, that these things do not minister to edification and faith (1 Tim. 1:4). "Now the end of the commandments [of the Law] is charity out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Tim. 1:5); for these things represent the end of the commandments, the fulfillment of the Law.

Emerson, like Paul, did not believe that genealogies, and fables, and legends, such as are woven about the lives of all the great, should be permitted to obscure principles. In his essay on *Plato, the Philosopher*, when speaking of the birth of this ancient sage, he says:

> In short, a balanced soul was born, perceptive of two elements. . . . The reason why we do not at once believe in admirable souls, is because they are not in our experience. In actual life, they are so rare as to be incredible; but, primarily, there is not only no presumption against them, but the strongest presumption in favor of their appearance. But whether voices were heard in the sky or not; whether

his mother or his father dreamed that the infant man-child was the son of Apollo; whether a swarm of bees settled on his lips or not; a man who could see two sides of a thing was born.

"The most lamentable scepticism on earth, and incomparably the most common, is a scepticism as to the greatness, powers, and high destinies of human nature." Dr. Channing, on another occasion, when discoursing on the subject, "The Inimitableness of Christ's Character," said: "I no longer see aught to prevent our becoming whatever was good and great in Jesus on earth." Emerson, like Channing, affirmed that the life and works of Jesus fell entirely within the field of human experience. Jesus taught the possibilities of man. He emphasized this idea. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works shall he do; because I go to my Father (John 14: 12). It is a lack of faith in the high and holy possibilities of man, that has led mankind away from the contemplation of the Law of Human Life, and has resulted in the multiplication of religious sects founded upon metaphysical abstractions unscientific, unteachable, and undemonstrable. If there is a Law of Human Life applicable to the soul of man (and it is unthinkable that there should not be), then it follows as a matter of course, that every human soul that would attain to its true inheritance must conform to this high and holy Law.

The Law itself which Moses gave to Israel, and which Jesus honored and fulfilled, tends above all to fix the status of Moses, and of Jesus; and of all the truly great. Has the man fulfilled the Law? This is the criterion. Whether voices were heard in the sky, or not; whether

three wise men came from the east or not at the time of the birth of the infant Jesus, are legends that can neither be proved, nor disproved. Therefore, the wise advice of Paul: "Give no heed to fables and endless genealogies." Let men give their attention to those religious principles which are both teachable and demonstrable, and avoid those legends that lead to contention and speculation, which do not minister to godly edifying which is made manifest in faith.

Religion is evidently founded upon a Law that finds fulfillment in the soul; its foundation is eternal and everlasting; and all institutions that teach doctrines other than those found in the Law are destined to wax old as a garment, and the places that knew them shall know them no more forever. Religion is ever the same, and its years shall have no end. All hail to Moses, the giver of the Law. "This is the Book of the Commandments of God, and the Law that endureth forever: all they that keep it shall come to life; but such as leave it shall die. . . . O Israel, happy are we: for the things that are pleasing to God are made known unto us" (Baruch 4: 1, 4). "Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is One Lord: And thou shalt love the Lord God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these" (Mark 12: 28–31). "On these two commandments hang all the Law and the prophets" (Matt. 22: 40).

These two commands proclaimed by Moses (Deut. 6: 4, 5; Lev. 19: 18), and affirmed by Jesus, are great

and fundamental above all, because they announce principles that underlie the whole superstructure of religion, to wit: the Fatherhood of God and the brotherhood of man. "Have we not all One Father? Has not One God created us all?" (Mal. 2:10; Matt. 23:9.) These principles should awaken in every human heart unspeakable gratitude and edification; for they announce the high and holy possibilities of man. They are not matters of history; they were not given to be reckoned as such; they were given to be realized in human consciousness. All who are faithful to conscience and reason; all who live clean and virtuous lives; all who live above the spirit of the world, come to realize the Fatherhood of God and the brotherhood of man. The Scriptures tell us again and again that these principles are to be realized in human experience; and when they are realized, man is said to pass into the promised land (Deut. 6:4–18). The promised land is a symbol of a high and holy state of consciousness, a state transcending the animal, sensuous world, a state that relates man to the Kingdom of God; for the land that was given to Abraham, and to Isaac, and to Jacob, is the land of "the living," the land of the resurrected (Deut. 6:10; Mark 12:26, 27).

Nothing is a matter of speculation that is demonstrable in a life lived. "That which may be known of God is made manifest in the lives of the just; for God hath shown the truth unto them" (Rom. 1:19). Moses, and Elijah, and Jesus, and all the truly great, demonstrated the truth of Israel's religion in the lives that they lived. "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Religion is founded upon principles that are demonstrable; and no truth essential to religion lies

outside of the field of human experience; therefore, those legends and historical events interspersed in the Scriptures, and which have filled the world with theological riddles and speculations, are not essential to religion.

O Power, more near my life than life itself,
If sometimes I must hear good men debate
Of other witness of Thyself than Thou,
As if there needed any help of ours
To nurse Thy flickering life, that else must cease,
Blown out, as 'twere a candle, by men's breath,
My soul shall not be taken in their snare,
To change her inward surety for their doubt
Muffled from sight in formal robes of proof:
While she can only feel herself through Thee,
I fear not Thy withdrawal; more I fear,
Seeing, to know Thee not, hoodwinked with dreams
Of signs and wonders, while, unnoticed, Thou,
Walking Thy garden still commun'st with men,
Missed in the commonplace of miracle.

JAMES RUSSELL LOWELL.

The two great commands, or principles, the love of God and the love of man, proclaimed by Moses (Deut. 6:4, 5; Lev. 19:18) and affirmed by Jesus (Mark 12:28–31) represent an end in themselves; they represent a high and holy state of consciousness, a state wherein man apprehends in his mind and heart the Fatherhood of God, and the brotherhood of man. Therefore, it may be said that all other religious ideas are but means to the end just described, to wit: the writing of these two great principles in the heart of man. "And these words which I command thee this day, shall be in thine heart" (Deut. 6:6). "On

these two commandments hang all the Law and the prophets" (Matt. 22:40). All the precepts of the Law and the teachings of the prophets were given that these two great principles might be written in the hearts of men; and thus the Kingdom of God made an existing fact on earth among the children of men. "Thy kingdom come, thy will be done on earth as it is in heaven."

The great religious teachers of the world, the Masters, the "unchangeable priesthood," they of the order of Melchisedec, are forever calling mankind back to the Law; they are forever calling mankind back to the consideration of a few simple principles which are both teachable and demonstrable; and are, therefore, not a matter of speculation. But so prone is the heart of man to the subtilty of the serpent that these principles, simple in themselves, are speedily obscured by the inventions of sensuous men, and thus religion becomes sectarian, and partisan, and given over to contention, strife, and speculation. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11:3).

How simple, how orderly, how divinely human have been the lives and the teachings of all the truly great. They who fulfill the Law live the simple life; and teach the same doctrine; for they are the organs of the One Eternal Spirit. "God hath spoken by the mouth of his holy prophets, which has been since the world began" (Luke 1:70). "Wisdom in all ages entering into *holy souls* have made them friends of God, and prophets" (Wisd. of Sol. 7:27). Religion is represented in the love of God and of man. Paul, a true lover of God and man, tells in vigorous phrase that religion is "as

sounding brass, or a tinkling cymbal," if the soul be not attuned to love (1 Cor. 13: 1–3). "Therefore, Love is the fulfilling of the Law" (Rom. 13: 8, 10).

The Spirit of God is our Master. Without the free guidance of the Spirit, the soul of man becomes arid and dry, his voice hollow and his utterance false. Man, would he be a man, must labor to make his soul an organ of the Holy Spirit; for He is indeed the Comforter; "He shall teach you all things" (John 14: 26). If man be faithful, the day will come when the Spirit will possess him and will gird him for the contest (John 21: 18). The men of the Spirit are the religious teachers of mankind; for in truth they are sent of God (2 Chron. 24: 20; 1 Sam. 10: 6; 16: 13; Ezek. 11: 5).

While swings the sea, while mists the mountains shroud,
While thunder's surges burst on banks of cloud,
Still at the prophet's feet the Nations sit.

JAMES RUSSELL LOWELL.

CHAPTER VIII

ELIJAH

"Elias for being zealous and fervent for the Law was taken up into heaven" (1 Maccabees 2: 58).

In the first book of Kings (16: 30–33), it is written that Ahab did evil in the sight of the Lord above all, that he did more to provoke the Lord of Israel to anger than all the kings of Israel that were before him. He took to wife Jezebel, the daughter of the King of the Zidonians, "and went and served Baal, and worshiped him." The Law of Jehovah promulgated by Moses was obligatory upon the children of Israel, and their rulers (Deut. 31: 10–13; 17: 18, 19; Josh. 1: 8). Every king of Israel was commanded to have a book of the Law (Deut. 17: 18). Since the Law is at the heart of Israel's religion, the kings of Israel, like David, and Hezekiah, and Josiah, who stood unqualifiedly for the Law and rallied the people to its observance, and destroyed the idols, altars, and images used in the worship of false gods, were the great kings of Israel; they were God's anointed; they were Jehovah's appointed representatives. Ahab on the contrary represents the fallen and degenerate kings of Israel. In Israel all true men live worthy of the Law; and all degenerates disregard and mock it. A faithful observ-

ance of the Law is the condition of all higher knowledge; it is the Law, therefore, that points the way of the ruler and teacher in Israel. "O how I love Thy Law! it is my meditation all the day. . . I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts. I have refrained my feet from evil ways, that I might keep Thy Word. I have not departed from Thy judgments: for Thou hast taught me. . . . Through Thy precepts I get understanding: therefore I hate every false way" (Ps. 119: 97–104).

Not only were the Israelites commanded to serve and worship Jehovah, but they were also commanded to blot out the evidence of the worship of other gods. "Ye shall destroy their altars, break their images, and cut down their groves" (Ex. 34: 13). Death was meted out to those who counseled the worship of other gods than Jehovah (Deut. 13: 6–9). No Israelite is suffered to forget that Jehovah is a just God, and the judge of all the earth. "Shall not the judge of all the earth do right?" (Gen. 18: 25).

The one infallible test of an Israelite is, that he faithfully serve and worship Israel's God, Jehovah; the God who led Israel out of Egypt, the land of carnality, "the land of Ham" (Ps. 105: 23), and gave to Israel the Law. The God who leads man away from the carnal life and teaches him the Law of Human Life, and communes with him in the depths of his own soul is, according to the Hebrew Scriptures, the Most High God. Jehovah is conceived of as Spirit, as pure mentality; wherever there is Virtue, Truth, Wisdom, and Justice, there is the Spirit of Jehovah made manifest. "Not by virtue of material strength and political power

shall ye prevail, but by my Spirit, saith the Lord" (Zech. 4:6). The prophet is called "the man of the Spirit," or the spiritual man (Hosea 9:7). "I am full of power by the Spirit of the Lord" (Micah 3:8). The Spirit of God is in the heart of the prophet, "as a burning fire, and [he feels that he] can not endure it" (Jer. 20:9; Amos 3:8; Acts 4:20; Job 32:18, 19). It is the Spirit of God in the soul of man that impels him to virtue. All power is of God; therefore the necessity of the soul's perfection. The monotheism of Israel consists in the service and worship of One Almighty Spiritual Being, and of Him alone. "Hold fast the doctrine of a purely Spiritual Divinity," said William Ellery Channing. The idea of the unity of God is born of reason; for it is apparent that all the works of nature exist in unity. "All things proceed from One Eternal Energy," said Herbert Spencer. "Have we not all One Father? Has not One God created us all?" (Mal. 2:10). "Call no man your father upon the earth, for One is your Father which is in heaven" (Matt. 23:9).

The Law was an imperative command to all Israel; and in the days of Jesus Christ an attempt was made through his disciples to communicate the religion of Israel which is founded upon the Law to all mankind. No principles of knowledge, it would seem, were ever urged upon any people, with such earnestness and persistence, as were those of the Law upon Israel. The appalling calamities that befell the Israelites of old were attributed to their persistent violations of the Law (2 Kings 17:13 ff.; Neh. 9:29, 30; Dan. 9:5, 6; Zech. 7:12; Amos 3:2; Jer. 16:11, 18). If there be a Law of Human Life, then, of course, human greatness consists in its fulfillment; and all sin, sickness, and

death bespeak the violation of it. Moreover, if there be a Law of Human Life that unerringly points the way of the soul's perfection and thus relates man to the Kingdom of God, the spiritual kingdom that transcends the animal kingdom of the world, then it follows, of course, that no compromise should be made with other gods and doctrines. The Law cuts off every hope of God's favor, except that which springs from a practical conformity to a life of truth, righteousness, and justice.

The Israelites were commanded to serve and worship Jehovah; and to abstain from the service and worship of other gods; in a word they were commanded and admonished to abstain from all practices other than those prescribed by the Law (Deut. 6:6–14; 13:2 ff.; 18:20; Isa. 8:20; Jer. 2:8; 23:13–15; Matt. 5:17–19). Necromancy, or the consulting of familiar spirits, was expressly inhibited by the prophets of old (Isa. 8:19; Deut. 18:11, 12); and in this very connection it will be observed that the Law is pointed to as the way of perfection (Isa. 8:20; Deut. 18:13). The Law cut the Israelites off from every form of nature worship; it taught them to worship the Almighty God, One and Invisible. The Law forbade any attempt by means of natural signs: stars, clouds, or birds to find out what ought to be done (Ex. 22:18; Lev. 19:26, 31; 20:6, 27; Deut. 18:10–14; 1 Sam. 28:9). The Israelites were commanded to live in obedience to conscience and reason, the highest within their own souls.

Ahab "went and served Baal, and worshipped him"; and he dealt with familiar spirits and wizards (2 Kings 21:6). He and his people were idolatrous; they forsook the God who had led their fathers out of Egypt, out of carnal bondage. They went in pursuit of the

sensuous and luxurious life. Their religion was a mockery; orgies and Bacchanalian feasts supplanted the orderly, chaste, and edifying worship that characterized the congregation of Israel in the days of its greatness. When the people of the northern kingdom of Israel were thus fallen into a state of debauchery and idolatry, and were serving and worshiping strange gods, Elijah appeared upon the scene. His character and office are revealed in his name: "Jehovah is my God; Jehovah is my strength." He comes as does every true prophet *to declare and to restore the Law*, and thus to make an end of false gods and doctrines. It is the Spirit of God in the heart of the just that reveals the Law and the Testimony (Neh. 9:30; Zech. 7:12; Isa. 8:20); the prophet represents the fulfillment of the Law. "No sign shall be given, but the sign of the prophet Jonas." "I am the way, the truth, and the life" (John 14:6). The great are they who teach a way of life conformed to Heaven's Law; and their lives are a demonstration of what they teach; they are the exponents of the Law and the Testimony. The Testimony is the Law revealed in the life of the prophet, or in outward written form. "To the Law and the Testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

"Order is Truth," said Thomas Carlyle, "Order and Falsehood cannot subsist together. . . . Man's mission is Order; every man's is." Disorder represents deformity, anarchy, and death. "Evil is evil because it is unnatural." Righteousness is righteousness because it is natural. The office of Elijah is the restoration of the Law. "Elias must first come . . . and restore all things" (Matt. 17:10, 11). The first step necessary to the salvation of mankind is the restoration of the

Law; until the divine Law is recognized and obeyed, all is confusion. Elias represents that type of man who stands unqualifiedly for the Law, and makes no compromise with evil. The Law must be fulfilled as certainly "as the Lord God of Israel liveth before whom I stand" (1 Kings 17: 1).

"And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain *these three years*, but according to my word" (1 Kings 17 : 1). What was the nature of this drought, this famine, that is said to have lasted three years and six months? (Luke 4:25; James 5:17). "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heavens were shut up for three years and six months, when great famine was throughout all the land" (Luke 4:25). The word "widow," when used in a broad and poetic sense means deprivation; in a word, there were many people in Israel in the days of Elias who were deprived of knowledge. "My people are gone into captivity, because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst" (Isa. 5:13). The most destructive of all famines is not represented in a "famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos. 8:11). This is the appalling famine, the deadly privation, that forever comes to the wicked.

It is written that Elijah is commanded to hide himself by the brook Cherith, that he is there fed in a mysterious way morning and evening, that after a time the brook is dried up; and that then he is commanded to go to Zarephath "which belongeth to Zidon" and to abide at the house of a widow; and it is also

written that the son of this woman fell sick; and his sickness was so sore that there was no breath left in him; and that Elijah carried the widow's son into a loft "where he abode," and restored him to life. "See, thy son liveth." This widow, according to the Scriptures, was dead. The dead are they who know not God; they who live the carnal life. "And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come to call my sins to rememberance, and to slay my son?" The prophet, the just man, the man of God, dismays and terrifies the sinful. "Depart from me; for I am a sinful man, O Lord" (Luke 5: 8). "And Ahab said unto Elijah, Hast thou found me, O mine enemy? And Elijah answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord" (1 Kings 21: 20). The office of the prophet is to wake people out of a state of death, "to call their sins to remembrance," and to bring them to a knowledge of the Law. "And Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is Truth."

The chapter before us, the seventeenth of 1 Kings is, in its essential nature, an allegory descriptive of the mode and manner of the orderly evolution of the human soul. It is the story of the prophet. Elijah is fed miraculously upon the bread of life, the word of God, morning and evening. The brook that gave him comfort "dried up." Baptism with water does not make perfect; baptism with fire is necessary to perfection. He abides at "Zarephath which belongeth to Zidon." The name Zarephath means "the refining of metals," and Zidon, "fishing." Metals are refined with fire; and fish drawn out of the water is a symbol of the

resurrection, the resurrection of man out of a state of carnality and death into a state of life and spirituality. Fish when drawn out of the water die. "He that hath suffereth in the flesh [and is dead to the world] hath ceased from sin" (1 Peter 4: 1). Elijah is made perfect by suffering; he is resurrected from the dead; "his righteousness shall justify many; for he shall bear their iniquities" (Isa. 53: 11). He "bears our sins," who rises superior to every worldly temptation. "Be of good cheer, I have overcome the world."

"The word of the Lord came to Elijah in *the third year*, saying, Go, show thyself unto Ahab; and I will send rain upon the earth" (1 Kings 18: 1). Elijah, like Abraham, attained to the "third day" (John 8: 56). . . . "Behold, I cast out devils, and do cures today and to-morrow, and the third day I shall be perfected" (Luke 13: 32). This is a study in psychology. Elijah is here represented as having attained to a high state of consciousness. First the Gentile state, the primitive state of man, represented by the proud, conceited, pleasure-loving, and warlike Egyptians; and secondly, the intermediary state, the effeminate, wherein man is controlled in a large measure by his feelings and emotions, symbolized by a shifting and nomadic life in a desert land, the life that is not wicked, but lacks fixedness of purpose; and thirdly and lastly the higher state of consciousness, the masculine, wherein man is governed of reason and conscience, and of which the promised land is a symbol.

They that have attained to the "third day," or what is the same, the "third year," are the meek. "Moses was meek above all men" (Num. 12: 3). What is meekness? It is gentleness, self-control; it is freedom from control by unrestrained feelings and emotions.

Water, due to its changeableness and lack of fixedness is a symbol of the unrestrained feelings and emotions. All that are not governed of reason and conscience are, like Reuben "unstable as water" (Gen. 49:4). Except a man rise out of the lower states of consciousness, he cannot consciously realize the Kingdom of God, the spiritual state of man. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (John 3:5).

"Jezebel cut off the prophets of the Lord"; it is written that she waged a campaign of extermination against the teachers and prophets of Israel. Obadiah was the governor of Ahab's house; and it is said that "he feared the Lord greatly"; and that he hid prophets in a cave, and fed them with bread and water. Elijah is commanded to show himself to Ahab; and when on his way to fulfill this divine mission, he meets Obadiah, who "fell on his face, and said, Art thou that my lord Elijah? And Elijah answered him, I am: go, tell thy lord, Behold, Elijah is here." Obadiah is dumbfounded; he falls on his face; he is fearful of his life; he tells Elijah that his lord has hunted for him far and near. "There is no nation or kingdom, whither my lord hath not sent to seek thee. . . And *now* thou sayest, Go, tell thy lord, Behold Elijah is here." Obadiah is afraid to bear Elijah's message to his lord; for if he delivers the message, and Elijah is not found; he is destined to die. "So when I come and tell Ahab, and he cannot find thee, he shall slay me." But Elijah assures Obadiah that he will surely show himself to Ahab to-day. "And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely show myself unto him to-day." The office of the prophet, "the man of the Spirit," is to tell the truth in any presence; and

it is likewise the duty of every man; for the prophet is the exampler. "Go, preach, cry out, fear nothing; raise thy voice with a sound loud as a trumpet, and reveal to my people their transgressions, and to the house of Israel its iniquities" (Isa. 58: 1; Josh. 4: 14). This recalls the words of Jesus in the presence of Pontius Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18: 37). This is the true mission of man; and he who disregards it brings the curse of Heaven upon his own head. Elijah is a type of the true prophet and teacher; he proclaims the Law, the Law of Human Life, that restores man to a right relation before God. "Elias shall come, and restore all things" (Matt. 17: 11). The reformation of mankind depends first upon the restoration of Israel. "Salvation is of the Jews" (John 4: 22). Salvation is of the regenerate. "He is a Jew which is one inwardly; and circumcision is that of the heart" (Rom. 2: 29).

"And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And Elijah answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalam." Elijah commands the king to gather unto Mount Carmel the prophets of Baal, and the prophets, "which eat at Jezebel's table"; and when the people and the prophets of Baal were gathered at Mount Carmel, Elijah said unto the people, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered not a word." Elijah proposed that two bullocks be brought; and the priests of Baal offer one upon an altar; and he the other. "And call ye on the

name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And the people answered and said, It is well spoken." And it is written that the priests of Baal called upon their gods from morning until moon, and from mid-day until the time of the offering of the evening sacrifice, and "there was neither voice nor any answer, nor any that regarded." Elijah repaired the altar that was broken down: and prepared the sacrifice after the manner of the Mosaic precepts; and then called upon the name of Israel's God. "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench."

Elijah tells the people to destroy the prophets of Baal. "Let not one of them escape"; and it is said that they were slain at the brook of Kishon; this name means "tortuous, or crooked." This is the fate of the wicked. "And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword." The sword is an ancient symbol of justice. Elijah destroys the false prophets and teachers with the sword of heaven; nothing that is false can escape the vengeance of this almighty sword. At the east of the Garden of Eden is a flaming sword, the symbol of divine justice, that turns in every direction to point the way of the tree of life (Gen. 3:3, 24). "The fire of the Lord fell, and consumed the burnt sacrifice, and the wood and the stones, and licked up the water." This is a powerful figure of speech; it shows that the justice of Heaven suffers no violation to go unpunished. The just make no compromise with evil; they stand ready to sacrifice their last outward thing in the cause of truth and justice. "He

that hath no sword, let him sell his garment, and buy one" (Luke 22:36).

Elijah, like all the great, is the representative of the Law; the Law that brings every crooked and wicked man to grief at the brook of Kishon; the Law that exposes sin. "Nay, I had not known sin, but by the Law" (Rom. 7:7). Every infraction of heaven's Law brings a certain and adequate punishment. No offender can escape his just punishment. "Let not one of them escape." Every human soul that would inherit the blessings of Heaven must conform to this Law; for it is the One Infallible Law of Justice. "The prophet that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like a fire? saith the Lord: and like a hammer that breaketh the rocks to pieces?" (Jer. 23:28). What is it that constitutes a just man? Plato said, that *Wisdom* is the virtue of reason, and that the head is the seat of the directing and measuring virtue, since its office is to govern; *Valor* is the virtue of the heart, the pure in heart know no fear; *Temperance* is the virtue by which the sensuous desires are restrained and mastered; and *Justice* is the all-inclusive virtue that represents the poise, the harmony, and the perfection of the human soul, the fulfillment of the Law. Religion is subjective; it is realized in a soul that is attuned to the divine order. "I am the way, the truth, and the life: no man cometh to the Father, but by me" (John 14:6). None realize the Fatherhood of God, and the brotherhood of man but the just. The unjust, the inharmonious, the crooked, are forever magnifying racial distinctions and fomenting racial prejudices; and thus it is that tribes and nations are decimated, or destroyed by war, famine, and pestilence.

Even when man has been taught the lesson of the Law and is found fit to bear a sword, and to do battle on the side of heaven, there is still another journey to be made, the most dreadful and dark in all human experience. This journey, this drama of the human soul is told in a marvelous way in the nineteenth chapter of 1 Kings. He who makes this journey "unto Horeb the mount of God," must go alone; it is the ultimate proof of loyalty; it is the supreme and final test of man's faith in God. The soul of man must be upright before it can set forth on this appalling journey; for it must needs undergo an indescribable agony; for it is in truth a crucifixion. Even the great Elijah, the eternal type of the true prophet, the custodian of Heaven's sword, the vindicator of the Law, the power and Spirit of God made manifest, "the word made flesh," was in need of an impulsion to send him forth on this most dreadful journey. "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). "For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the Law, till all be fulfilled" (Matt. 5:18).

The obdurate and arrogant Jezebel is the outward and visible cause of Elijah's journey "unto Horeb the mount of God"; but the real cause has to do with Elijah's soul; it is the fulfillment of the Law; it seems to be a necessary and final ordeal that must be passed by every true prophet. It is written that two of Jesus' disciples journeyed to Emmaus (Luke 24:13–27), and that they met their Master who rebuked their stupidity, and said: "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into

his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." The Scriptures are psychological; they announce principles, "things concerning" every human soul alike. If the human soul is an existing fact, and its evolution is controlled by fixed principles taught in the Scriptures (and that it should not be so controlled is unthinkable), then it must follow that these principles must find absolute fulfillment in every human soul that would attain to its true inheritance; therefore the Scriptures announce "things concerning" your soul, and mine.

"Moses led the flock *to the back side of the desert*, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush" (Ex. 3: 1, 2). By this we understand that Moses drank the cup of adversity to its dregs; that he was crucified to the world. The desert, or wilderness, is a symbol of provocation, of trial, and of suffering (Ps. 95: 8; Ex. 17: 2, 7; Deut. 8: 2, 3). Moses went to the back side of the desert, "even to Horeb." Moses stood in the presence of the divine fire, the fire that consumes the sacrifice, that vindicates the Law of Heaven. Can any human soul go farther than the back side of the desert, "even to Horeb?"

When Ahab told Jezebel all that Elijah had done, and how he had slain with the sword all the prophets of Baal, Jezebel sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time" (1 Kings 19: 2). This is the outward and visible cause that is said to have sent Elijah to the mount of God, "even to Horeb." For it is written

that he arose, and went for his life, and came to Beersheba, "and he left his servant there." The name Beersheba means the seventh well. A well is a symbol of knowledge. Elijah is a Master in Israel; he drinks at the last well of human knowledge. He leaves his servant at the well; but he himself went a day's journey into the wilderness, and came and sat under a juniper tree; and he requested for himself that he might die. This is the story of the prophet. "O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live" (Jonah 4: 3). "No sign shall be given, but the sign of the prophet Jonas" (Matt. 12: 39). The Scriptures teach that every human soul which is consciously related to the Kingdom of God, the spiritual kingdom, must die to the animal kingdom of the world; every such soul must experience "an horror of great darkness" (Gen. 15: 12). Man must die to the sensuous animal world, if he would be born into the Kingdom of God. The cross of Christ is a symbol of the crucifixion of the world, the soul's death to the carnal world. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6: 14).

Evelyn Underhill in her book *Mysticism* makes some very interesting observations on what we may call the supreme psychological experience so often described and explained in the Scriptures. In the chapter entitled "The Dark Night of the Soul," she says: "Psychologically, then, the 'Dark Night' of the soul is due to the double fact of the exhaustion of an old state, and the growth toward a new state of consciousness." The breaking up of the old state, that precedes the advent of the new, may be likened to a storm, an earth-

quake, and a fire. This psychological change by which man is said to be "turned into another man" (1 Sam. 10: 6) seems to be twice told in the first book of Kings. It is first told in the seventeenth chapter and again in the chapter before us, the nineteenth of the same book. It is written that as Elijah slept under a juniper tree, an angel touched him, and said, Arise and eat; and he did eat and drink; and that the angel of the Lord came the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. Elijah is given a double portion of the food and drink of Heaven; because the journey is too great for him.

This chapter seems to be a summing up of the life of Elijah; it is said that he went in the strength of this meat forty days and forty nights unto Horeb the mount of God. The phrase, "forty days and forty nights," does not represent as we believe, a fixed period of time, but it does represent a period of chastening and discipline, of trial and suffering, the dark night of the soul, the "horror of great darkness." Elijah journeys to Horeb; and it is here that his whole life passes in review before him. And the word of the Lord came unto him, saying, "What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant"; and then he is commanded to stand upon the mount; and then it was that a great and strong wind rent the mountain, and break in pieces the rocks; but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire: and after the fire a still small voice. This is the story of the human soul. "It is appointed unto

man once to die [to the world]; and after this the judgment," the crisis, the dark night (Heb. 9:27). "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4:5).

Elijah after hearing the still small voice is again asked the question, "What doest thou here, Elijah?" And he answers as he did before, saying, "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only am left; and they seek my life to take it away." The Scriptures occasionally emphasize a truth by repeating the same question and answer. Why is Elijah at Horeb, the mount of God? It is because of his fidelity to the Law. "Elias for being zealous and fervent for the Law was taken up into Heaven" (1 Macc. 2:58). The great Moses, the servant of God, centuries before the coming of Elijah, led his flock to the back side of the desert to the mount of God, even to Horeb; and was there commissioned of Heaven to lead the children of Israel out of a state of carnal bondage, sin, and death; and to teach them precepts, and the Law of Human Life.

This drama of the soul's evolution points the way of salvation. The soul that would hear "the still small voice" must pass by the seventh well. It must journey into the desert; it must there be fed upon the bread of Heaven; it must be tried and tempted, and "led by a way that the raven's eye hath not seen." It must experience the rigors of the Law: the storm, the earthquake, and the fire. "Is not my word like a fire and a hammer?" (Jer. 23:29). It must continue its search for God to the back side of the desert to the mount of God,

even to Horeb. It must seek the solitude of the cave, and wrap a mantle about itself to exclude all discord from without, if it would hear the still small voice. "When man has ceased to hear the many," said Madam Blavatsky, "he may discern the One. . . . For then the soul will hear, and will remember. And then to the inner ear will speak the Voice of the Silence" (Professor James's *Varieties of Religious Experience*, p. 421). For God speaks from within, and not from without. Man communes with God above the mercy seat, over his heart, in the Holy of Holies. Perfection of character comes of a belief in the Lord God of Israel; and of a jealous regard for Him and His Law. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Every man who abandons the sensuous spirit of the world, every man who has a jealous regard for truth and justice, is in the way of salvation, and of restoration; every such a one represents in some measure the power and spirit of Elias. "Elias must first come and restore all things" (Matt. 17:11). "The children of the promise are counted for the seed" (Rom. 9:9). The restoration of Israel is the precedent condition necessary to the salvation of mankind.

In the concluding portion of the nineteenth chapter of 1 Kings, it is written that Elijah, like Moses of old, is commissioned at Horeb to do certain things, to wit: he is to anoint Hazael to be king over Syria, and Jehu to be king over Israel, and he is also to anoint Elisha to be a prophet in the place of himself. The faithful, the fervent, the valorous who go to the back side of the desert are the masters and saviors of mankind. "And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that

escapeth from the sword of Jehu shall Elisha slay" (1 Kings 19: 17). This is a strange way of saying that justice shall in no event be defeated. He who escapes justice at the hand of Hazael shall Jehu slay; and he who escapes Jehu shall Elisha slay. "Have I not hewed them by the prophets; I have slain them by the words of my mouth" (Hosea 6: 5). Hazael, the king of a Gentile people, Jehu, a king of Israel, and Elisha, a prophet, represent varying degrees of justice: quasi-justice, justice approximating the true, and even an exact justice.

Psychology has been defined as "The science of behavior, of conduct." Prof. George Herbert Palmer, Alford Professor of Philosophy in Harvard University, in his interesting little book: *The Nature of Goodness*, says:

Conduct has three stages, not two. Let us get them clearly in mind. At the beginning of life we are at the beck and call of every impulse, not having yet attained reflective command of ourselves. This first stage we may rightly call that of nature or of unconsciousness, and manifestly most of us continue in it to some extent and as regards certain tracts of action throughout life. Then reflection is aroused; we become aware of what we are doing. The many details of each act and the relations which surround it come separately into conscious attention for assessment, approval, or rejection. This is the stage of spirit, or consciousness. But it is not the final stage. As we have seen in our example, a stage is possible when action runs swiftly to its intended end, but with little need of conscious supervision. *This mechanized, purposeful action presents conduct in its third stage,* that of second nature or negative consciousness. As this third is least understood, is often confused with the first, and yet is in reality the

complete expression of the moral ideal and of that reconciliation of nature and spirit of which we are in search, I will devote a few pages to its explanation.

Professor Palmer learnedly discusses that habitual, or involuntary justice which is made manifest in him whose soul is attuned to the divine order, and of which Jesus spoke. "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not" (John 21: 18).

And it is written that as Elijah went on his way to fulfill his divine mission that he found Elisha, "who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him." Elisha is a master; he is prepared to receive the mantle of Elijah; for he that plows with the twelfth yoke leads the way. Twelve is a number expressive of perfection. The oxen, a symbol of life and power, are "before Elisha." "If a man shall be good, his righteousness shall go before him; if wicked, the reward of his wickedness shall follow him" (Barnabas 3: 14; Isa. 58: 8; Prov. 11: 6). Elisha, when honored of Elijah, "took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose and went after Elijah, and ministered unto him." "The instruments of the oxen," it would seem, represent precepts, commands, and inhibitions; and the flesh of the oxen principles. Paul speaks of those who are in need of milk, who are governed of precepts; and also of those "that are of full age," who

can discern both good and evil, and who are fit to be fed on meat (Heb. 5: 12–14). "As an angel of God, so is the lord my king, to discern good and evil" (2 Sam. 14: 17). "The instruments of the oxen" are necessary to their restraint and guidance, as precepts are necessary for the restraint and guidance of the lawless and ungodly. The man who is governed of reason and conscience is governed of God. Reason and conscience represent the all-seeing eye of God. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee" (Ps. 32: 8, 9). The instruments of the oxen, like the bit and bridle represent precepts; it is therefore apparent that Elisha taught precepts to the foolish, and principles to them "that were of full age."

It appears that the prophet Elijah called the wicked king Ahab to account on more than one occasion. "And Ahab said unto Elijah, Hast thou found me, O mine enemy? And Elijah answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord." Ahab regards Elijah as his deadly enemy. The just are the terror of the unjust. It is the will of Heaven that all evil shall be exposed and punished; "I have found thee"; the fate of Ahab is the fate of all the unjust. Elijah appalls Ahab; he tells him to his face what he is, and that utter destruction will overtake him unless he repents of his evil ways, and humbles himself before God. Ahab evidently believed the prophet, for it is written that he did humble himself (1 Kings 21: 29). Elijah also reads the doom of the unreasoning and rebellious Jezebel, who "stirred up"

Ahab to work wickedness in the sight of the Lord. "The dogs shall eat Jezebel by the wall of Jezreel" (1 Kings 21:23). Jezreel means "abandoned of God." Jezebel is abandoned and given over to her unrestrained animal passions and desires; she goes to the limit, to the wall; and these ungoverned desires and passions are the dogs that destroy her at the wall of Jezreel.

The tragic end of the voluptuous Jezebel recalls the story of Elisha recorded in the second chapter of 2 Kings, where it is written that Elisha, when on his way to Bethel (the house of God, the Kingdom of God) is confronted by little children who mocked him, and said, "Go up, thou bald head"; and that he cursed them in the name of the Lord; and that two she-bears came out of the wood, and tare forty and two of them. The people here spoken of are called little children because they have no more mentality than little children; because they have no moral sense; because they are the victims of their unrestrained passions and desires; and because they are more animal than human; and their evil passions and desires that rend and destroy them are likened to she-bears. The just man, the man of God, is always the object of mockery, of ridicule, and of persecution by such people. Cain did violence to Abel; Ishmael mocked Isaac; and Esau persecuted Jacob. The blessings of Heaven are promised to the spiritual man, the man that acts in obedience to reason and conscience; and the curse of Heaven is laid upon the animal man, the mocker, the envious, the malicious, the revengeful, the cruel. The animal nature of man must be sacrificed if he would attain to his true inheritance. When Elisha cursed the wicked children "in the name of the Lord," he was pronouncing the curse that righteousness forever lays at the door

of the sensual, the voluptuous, and the animalized. "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?" (Num. 23: 8). This story is an allegory in the form of history; and it teaches profound psychological truths in a concise way. These, and like Scriptures, are not to be interpreted according to the literal acceptation of the words used, but in a manner consistent with reason and experience; for it is self-evident that the evil passions of men rend and destroy them. The Kingdom of Heaven properly speaking is not a place; it is a holy state of consciousness; to go to Heaven, is to attain to the real, the eternal, the abiding; it is to find peace and rest within the soul itself. They who attain to this high and holy state are said to have access to the tree of life, the Source of Being; but the corrupt and debauched, likened to dogs, are said to be "without." "Blessed are they that do God's commandments, that they may have right to the tree of life, and may enter through the gates into the city. For without are dogs and sorcerers" (Rev. 22: 14, 15).

Elijah comes to restore Israel, to restore the Law; he is true to his great office; he makes no compromise with evil; he exposes and condemns the wickedness of the people; and the first that he exposes and condemns are those in high places: the rulers and the priests; "let not one of them escape." He comes proclaiming Heaven's justice symbolized by the sword. "Therefore I hewed them by the prophets" (Hosea 6: 5). He flays the King and Queen of Israel without mercy; and the false prophets and teachers he utterly destroys. He stands unqualifiedly for the Law; he restores the Law; and like all the great, he is a terror to evil-doers. "Salvation is of the Jews"; salvation is of the regenerate.

"Elijah must first come, and restore all things." The people "feared Joshua, as they feared Moses, all the days of his life" (Josh. 4: 14). "Go, preach, cry out, fear nothing, raise thy voice with a sound loud as the trumpet, and reveal to my people their transgressions and to the house of Israel its iniquities" (Isa. 58: 1). "Set thy face toward the siege of Jerusalem, and thine arm shall be uncovered" (Ezek. 4: 7). God condemns evil; He "testifies against the unjust by His Holy Spirit in the hearts of the just" (Neh. 9: 30; Zech. 7: 12; Micah 3: 8). "He that hath seen me hath seen the Father" (John 14: 9). The greatest, most valorous, and godlike in the world, are they who speak the truth in any presence; and the greatest cowards and fools are they that are given to lying. "For when the habit of speaking the truth is neglected, the capacity of perceiving it is gradually lost." When the habit of speaking the truth is uniformly observed, the capacity of perceiving it is gradually enlarged. "He that doeth truth cometh to the light" (John 3: 21).

Elijah did not come with twelve princes, and seventy elders; he did not have seventy whom he sent forth as wolves among sheep, nor is it written that he had twelve disciples. Moses and Jesus sought to perfect an organization of self-governing people, who should make manifest in their lives the Kingdom of God, and who should form a nucleus for the reformation of all mankind. Every soul which is just and upright before God is related to the Kingdom of Heaven, is an organ of the Holy Spirit, is governed of God, and not of men. "And Gideon said unto the Israelites, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you" (Judges 8: 23).

Every one who bears the sword of justice, every one

who is constrained to speak the truth fearlessly in any presence, belongs to the Elias ministry. They who belong to this ministry are the preachers of righteousness; they admonish all men to flee from the wrath to come, to abandon their evil ways; in a word, they preach repentance; they seek to turn men from sin and death to the way of life, truth, wisdom, and justice. They of this ministry seek to turn the hearts of the people "to the wisdom of the just, and to prepare a people for the coming of the great and dreadful day of the Lord" (Luke 1:17; Mal. 4:5). Their work is preliminary; repentance is the first step in the reformation of man. He repents who abandons the sensuous life, the spirit of the world, and cultivates the virtues. "Elias must first come and restore all things." The restoration here spoken of finds fulfillment in the restoration of the individual. Evil, like righteousness, is personal. The call to repentance is addressed to the individual. Elijah waged his campaign for the restoration of Israel against individuals: Ahab, Jezebel, and the false prophets. "Let not one of them escape."

Elijah comes to restore the service and the worship of the One Almighty God, to restore the faithful observance of the Law of Human Life, the Law that attunes the soul of man to the Divine Order. The Divine Order is to all conceivable order of human invention as the sun-dial is to the clock. Error is corrected by an appeal to the Divine Order; it is the ultimate and unerring criterion of Truth. The clock is at hand; it may be consulted day or night; but the dial is only of use when the sun shines on it. Nature is read in the light of itself. The clock may err, and need to be corrected by the dial, the unerring register of the earth's diurnal rotation; and thus the appeal is forever from the artificial

to the natural. The great are they who are forever calling us back from the artificial, the fanciful, and the passing to the abiding, the permanent, the eternal, the natural.

We read in the Scriptures of Hell or Gehenna, and of Hades or Sheol, and of Heaven or the Kingdom of God. The misconception and misuse of these words have led to great confusion in the consideration of the Scriptures. These words are descriptive of mental states.

The children of the flesh are they who live the sensual life; their mentality is on the plane of the lower principle of the soul, on the plane designated by the sign Scorpio. "These are not the children of God" (Rom. 9:8). They who live on this plane of consciousness are constantly led in every direction except the right one, because of their unrestrained and unconquered animal traits: envy, hate, falsehood, hypocrisy, greed, lust, malice, revenge, and murder. These are some of the dogs and she-bears that rend them; and they who live in this state are said to be in Hell or Gehenna. They are described in the Scriptures as dead because they have no real knowledge of the spiritual kingdom, the kingdom of Life, Truth, Wisdom, Love, and Justice. They on this plane represent man fallen, mentality at its nadir, and are forever crucifying the Lord of Wisdom and of Righteousness (Rev. 11:8). According to the symbolism of the Scriptures, they are said to abide in Egypt and Sodom. "The strength of Pharaoh shall be your shame, and your trust in the shadow of Egypt your confusion" (Isa. 30:3). "Every shepherd is an abomination to the Egyptians" (Gen. 46:34). Every man who is faithful to reason, every just man, who tells the Egyptians of their wicked and fallen state is at once the object

of their contempt and loathing. "And Ahab said unto Elijah, Hast thou found me, O mine enemy." They who are faithful representatives of the Elias ministry carry their campaign of righteousness into hell, into Sodom and Egypt. But the true theater of the prophet is the desert, or wilderness; for it is there that man is taught the strait and narrow way (Matt. 7: 14). Man's religious education begins with his abandonment of Egypt and Sodom.

The Hebrew word Sheol, and the Greek word Hades are synonymous in meaning. They describe a mediate state of consciousness which is represented by those who have abandoned Egypt and Sodom. It would seem that an office of the Elias ministry is to lead men out of Egypt by the way of the Red Sea. They who were led out of Egypt "were all baptized unto Moses in the cloud and in the sea; and did eat of the same spiritual meat; and did drink of the same spiritual drink; for they drank of that spiritual Rock that attended them; and that Rock was Christ." When men abandon the Egyptian life, when they act in obedience to wisdom and truth, then it is said that they eat the same spiritual meat, and drink the same spiritual Rock. Rock is a symbol of character, of Faith and of Righteousness. Faith and righteousness are synonymous words. Man has as much faith as righteousness, and as much righteousness as faith. "Upon this Rock I build my Church [the fraternity of the Just], and the gates of hell shall not prevail against it" (Matt. 16: 18). They have repented of their sins who have abandoned the sensuous life, and live clean and decent lives. They who have attained to the mediate state, represented by Sheol or Hades, are said to abide in the desert; they have escaped the Gentile

state; they are Israelites all. The sacrifices of Israel are first made in the desert. "Let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God" (Ex. 5: 3).

"John the Baptist came preaching in the wilderness of Judæa. And saying, Repent ye: for the Kingdom of Heaven is at hand." John belonged to the Elias ministry. "The Law and the prophets were until John: since that time the Kingdom of God is preached, and every man passeth into it" (Luke 16: 16). This language we would interpret as follows: The precepts of the Law as given by the prophets were fulfilled with the baptism of John; and to those who are thus prepared, the Kingdom of God is preached, and every man passeth into it who is baptized with the Holy Ghost, and with fire. "It is easier for heaven and earth to pass than one tittle of the Law to fail" (Luke 16: 17).

First in order is the ministration of the outward offices of the Law by the Elias ministry, and lastly comes the writing of the Law within the heart. The two states of consciousness above described may be called the Egyptian and the desert, and they are contrasted in the parable of the rich man and Lazarus; the rich man is said to be in hell, and Lazarus is afar off in Abraham's bosom. The rich man lives the luxurious and sensuous life, and is, therefore, a Gentile; Lazarus repented; he turned away from the Egyptian life, he passed into the mediate state, he reposed in the bosom of Abraham, and is, therefore, an Israelite.

The third and higher state of human consciousness is called the Heavenly; it represents the soul of man in a condition of serenity and peace. It represents wisdom at the summit of the temple, faithful to its every office

and a heart so pure and valorous as to know no fear; and the loins girded and subservient to wisdom. In a word, the Heavenly state of consciousness represents the principles of the soul in such a condition of harmony, unity, and balance, that the soul is the conscious organ of the Holy Spirit. Such a soul is said to be just and upright before God. Justice is the sum of all the virtues since it represents the soul's perfection. They who are born of water and of the Spirit pass into the promised land, a symbol of Heaven, on the third day (Josh. 1:11). "Elias for being zealous and fervent for the Law was taken up into heaven" (1 Macc. 2:58). Elias by the fulfillment of the Law attained to a consciousness of the Kingdom of God.

William Ellery Channing, in a discourse at the installation of the Rev. M. I. Motte in 1828, said:

That word *hell*, which is used so seldom in the sacred pages, which in a faithful translation would not occur in the writings of Paul, and Peter, and John, which we meet only in four or five discourses of Jesus, and which all persons acquainted with Jewish geography know to be a metaphor, a figure of speech, and not a literal expression, this word, by a perverse and exaggerated use, has done unspeakable injury to Christianity. It has possessed and diseased men's imaginations with outward torture, shrieks, and flames; given them an idea of an outward ruin as what they have chiefly to dread; turned their thoughts to Jesus, as an outward deliverer; and thus blinded them to his true glory, which consists in his setting free and exalting the soul. Men are flying from an outward hell, when in truth they carry within them the hell which they should chiefly dread. . . . There is something far worse than outward punishment. It is sin; it is the state of a soul, which has revolted from God, and cast off its allegiance to conscience

and the divine word; which renounces its Father, and hardens itself against Infinite Love; which, endued with divine powers, enthralls itself in animal lusts; which makes gain its god; which has capacities of boundless and ever-growing love, and shuts itself up in the dungeon of private interests; which, gifted with self-directing power, consents to be a slave, and is passively formed by custom, opinion, and changing events; which, living under God's eye, dreads man's frown or scorn, and prefers human praise to its own calm consciousness of virtue; which tamely yields to temptation, shrinks with a coward's baseness from the perils of duty, and sacrifices its glory and peace in parting with self-control. No ruin can be compared to this. This the impenitent man carries with him beyond the grave, and there meets its natural issue, and inevitable retribution, in remorse, self-torture, and woes unknown on earth. This we cannot too strongly fear. . . . How slowly men learn that Heaven is the perfection of the mind. . . . Heaven is the freed and sanctified Mind.

Dr. Channing's words that "Men are flying from an outward hell, when in truth they carry within them the hell that they should dread," are in accord with the poet's song.

> Which way I fly is hell, myself am hell,
> And in the lowest deep a lower deep,
> Still gaping to devour me, opens wide,
> To which the hell I suffer seems a heaven.
>
> MILTON: *Paradise Lost.*

Hell, Hades, and Heaven represent states of consciousness. They who live on the lower plane of consciousness denominated Hell are said to be dead and in their graves awaiting resurrection (Ezek. 37: 12–14; Hosea 13: 14; Ps. 31: 17; 30: 3; Dan. 12: 2; Ex. 12: 33; John

5:28; 1 John 5:16; 1 Sam. 2:9). All they that are in this fallen state "shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:29). This awakening, this resurrection, out of a state of carnality and death, out of hell, is spoken of as an illumination. "But ye can call to remembrance the former days, in which, after ye were illumined, ye endured great and divers afflictions" (Heb. 10:32). The mental anguish, the "damnation," which man suffers on being resurrected out of a state of carnality and death is measured by the evil that he has done. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

The Hades, or mediate state of consciousness begins with man's resurrection out of a state of sensuality and death. Desire is a craving of the animal nature of man for things that afford sensual gratification. Therefore, the true work of man, the work of the mental or spiritual man is the progressive subjugation of his sensuous animal nature. The condition of the higher life is a willingness to abandon the lower. Lot, when told to abandon Sodom, a name synonymous with sensuality, "lingered"; and when led out of Sodom, out of a state of death, he was given Heaven's unerring command: "Escape for thy life; look not behind thee; neither stay thou in the plain; escape to the mountain, lest thou be consumed" (Gen. 19:17). When Lot abandoned Sodom, he acted in obedience to conscience and reason. "The sun was risen upon the earth when Lot entered Zoar" (Gen. 19:23). How little is made of those splendid figures of speech with which the Scriptures abound and which so unerringly point the way of salvation!

Hell represents a low sensuous state of consciousness. "To be carnally minded is to be in a state of death" (Rom. 8:6). This state was represented in the sensuous animal-worshiping Egyptians in the days of Moses. "And the Egyptians said, "We be all dead men" (Ex. 12:33). "And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go" (Ex. 5:2). Emerson in his essay on *Circles*, says: "People wish to be settled: only as far as they are unsettled, is there any hope for them. . . . I unsettle all things." "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed" (Jer. 48:11). Our taste, our scent, our affections are not changed except by chastening, and discipline, and suffering. So long as we are settled upon our lees, so long as we are enamored of the sensuous life, so long as our hearts are devoted to the flesh pots of Egypt, we remain in a state of death. "The effect of continued prosperity," said Margaret Fuller, "is the same on nations as on individuals; it leaves the nobler faculties undeveloped."

Hades represents the unsettled state of man, the state wherein man is "emptied from vessel to vessel" and is thus freed from his lees. They that have abandoned Egypt, they that are in this state, are represented as living a nomadic life, dwelling in booths, in a desert land. The Scriptures teach that man cannot enter into the good land, the promised land, the land that represents a high and holy state of consciousness, until he has been chastened, and disciplined, and made to know the whole way from Egypt to the promised

land (Deut. 8: 1–4). None attain to the higher life until they have paid "the uttermost farthing" (Matt. 5: 26).

Elijah is the true and eternal type of the preaching prophet; he comes to restore Israel; he comes to restore the Law. All who are willing to suffer in the cause of truth and who seek to awaken their fellows out of a state of sensuality and death belong to the Elias ministry. Repentance is the first step in the reformation of man; he repents who abandons Egypt, who abandons the sensuous life. In the present state of man, his carnal desires are stronger than conscience and reason. Desire is the craving of the lower nature of man for things that afford sensual gratification; and so long as man is the victim of his sensuous-desire nature, he is dead and helpless, awaiting resurrection. Elias must first come and destroy the false prophets, and the worship of false gods; and restore obedience to the Law, and the worship of the One Living Almighty God. Elias must first come and awaken man out of a state of death. "We know what we worship: for Salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in Truth: for the Father seeketh such to worship Him" (John 4: 22, 23).

"Father, I will that they also, whom thou hast given me, *be with me where I am;* that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17: 24). They who will behold the glory, the transfiguration of Moses, and of Elias, and of Jesus, are they who live worthy of the privileges of life, who live superior to the spirit of the sensuous animal world, and thus have overcome the world; none but the resurrected behold

the glory that God hath given to Moses, and to Elias, and to Jesus. God hath loved man, manas, through all eternity; for he is spiritual. God hath loved his only begotten "before the foundation of the world." "Man is the image and glory of God" (1 Cor. 11:7).

CHAPTER IX

THE STORY OF JONAH THE PROPHET

"No sign shall be given, but the sign of the prophet Jonas."

In the twelfth chapter of Matthew, it is written that certain of the Pharisees said unto Jesus, "Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth."

The book of Jonah is the story of the prophet, and of every prophet. It is an allegory descriptive of the suffering, trials, and provocations which every human soul must experience which becomes a conscious organ of the Holy Spirit. Briefly speaking, it is an allegory descriptive of the evolution of the prophet, the servant of God. "God revealeth His secret unto His servants the prophets" (Amos 3:7).

Jesus tells the Pharisees that no sign is to be given but the sign of the prophet Jonas. What is the sign of the prophet? It is the sign of the *resurrection.* The prophets are the resurrected. They are those who have abandoned the Egyptian state of consciousness, and

have graduated in the school of adversity. They are those who have died to the world, and who live to God. They are the friends of God, the sons of God, the servants of God. They are pure and upright souls in whom the Spirit of God is said to be "awake" (Job. 8:6). They are holy souls into which the Holy Spirit, or Wisdom has entered. "Wisdom maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets" (Wisd. of Sol. 7:27). They are born of water, and of the Spirit; they are those upon whom the dove, the Holy Spirit has descended. The psychological fact, or change, which constitutes a man a prophet is the resurrection from the dead. It is his resurrection out of an animalized state of consciousness into a state of humanism, of spirituality, and of peace.

"My kingdom is not of this world." They that are related to the Kingdom of God are the conscious organs of the Holy Spirit. Jesus, like all the great Masters in Israel, demonstrated in his own life the resurrection; his life heralded the sign of Jonah the prophet. No sign is to be given but the sign of the prophet Jonas, the sign of the resurrection. Man, would he be a man, must attain to the stature of the prophet, to the fulness of Christ (Eph. 4:13). Religion is not a matter of speculation; it is demonstrated in the life of the prophet. The prophets, the servants of God, are our elder brothers; they are our teachers and masters.

Every one who has attained to his true inheritance is a prophet. Joshua, the servant of Moses, told his master that two young men were prophesying in the camp; and said, "My Lord, forbid them." "And Moses said unto him, Enviest thou for my sake? I would

to God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them" (Num. 11:29). The Lord puts His Spirit upon all the just; all power and virtue is of God. "Not by virtue of material strength and political power shall ye prevail, but by My Spirit, saith the Lord" (Zech. 4:6; Neh. 9:30; Jer. 9:24). All the great of Israel are prophets. When a prophecy fails, Israel is degenerate. "For it cannot be that a prophet perish out of Jerusalem" (Luke 13:33). "I would that ye all speak with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except that he interpret, that the Church [the people of God] may receive edifying." Paul would have us know that the interpretation of the Word of God is allied to prophecy. "Every scripture," says Emerson, "is to be interpreted by the same Spirit which gave it forth, is the fundamental law of criticism. A life in harmony with Nature, the love of truth and virtue, will purge the eyes to understand the text."

Wisdom says that God is good;
That He is known by what He is.
Let man from wiles and evil flee,
And seek by righteousness to see.

"Now the Word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh." Jonah did not obey this call; he was not yet a prophet; he had not passed by the way of the wilderness; he was not dead to the world. His life was not dedicated to the service of God and man; he was not careful to do the will of God. Jonah was neglectful of duty, and of moral purpose; and thus it is written, that he fled "from the

presence of the Lord." Every one who neglects duty flees from the presence of the Lord; he abandons reason; he desecrates the temple of the living God, "which temple ye are." Jonah in his exit from God "went *down* to Joppa," and there took ship for Tarshish. But God is not to be defeated by the wiles of Jonah; for Jonah's obdurate heart is speedily broken; for the Lord sent "a mighty tempest in the sea, so that the ship was like to be broken."

Jonah is in the Egyptian state of consciousness; he is wedded to the things of the world. All persons in this state are described in the Scriptures as asleep or dead; they are so described because they are oblivious to spiritual things. "There was a mighty tempest in the sea, so that the ship was like to be broken" . . . and Jonah "*was fast asleep*. So the shipmaster came to him, and said unto him, What meanest thou O sleeper? arise, call upon thy God." The shipmaster acts in obedience to reason; he is evidently on the upper deck; but the crew seems to have been of the progeny of Ham. The mariners were afraid, and cried every man unto his god, and they cast forth the wares that were in the ship to lighten it. There comes a time in the evolution of the human soul, when all earthly things must be sacrificed, if it would find a haven of rest and peace. The ship's crew casts lots in order to determine who is responsible for the evil that was upon them, "and the lot fell upon Jonah."

But even the superstitious children of Ham will wake out of their sleep of death, and will flee into the desert, or on to the deck above steerage, provided the tempest lasts long enough, and comes with sufficient fury. When Jonah is awakened out of his "*fast sleep*," and is confronted with the charge that he is unfaithful

to the God of his fathers, he confesses that he is a Hebrew, and that he stands in fear of the Lord, the God of heaven, and that he is fleeing from the presence of the Lord; they aboard the ship knew this "because he had told them." Jonah is not a liar. He is a good man according to the conventionalities of the world; but "his soul is not upright in him" (Heb. 2:4). He has not yet experienced that dreadful discipline which makes the soul just and upright and perfectly responsive to duty. He has not passed "the great and dreadful day of the Lord." He has not been baptized with fire; but we shall presently see "how he is straitened till it be accomplished" (Luke 12:50).

And the mariners asked Jonah what they should do to him in order to appease the wrath of Heaven; and he said unto them, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you." The book of Jonah is the story of the prophet; it is an allegory that points the way of salvation. "For my sake this great tempest is upon you." The men did not want to cast Jonah overboard; for they rowed hard to bring the ship to land; but their work and prayers were not answered. Nothing would avail but the sacrifice of Jonah; he must suffer, and die to the world, and be resurrected. Jonah must suffer the fate of the prophet; the Law must be fulfilled; he must be baptized with fire; he must be crucified.

They took up Jonah, and cast him forth into the sea; and the sea ceased from her raging. Then the men feared the Lord exceedingly; and they offered a sacrifice unto the Lord, and made vows. The fate of Jonah has sobered and appalled all who have witnessed the fury

of the storm. They offered a sacrifice to the Lord and made vows. The way of salvation is demonstrated in the life of the prophet. "No sign shall be given, but the sign of the prophet Jonas."

It is written that Jonah is swallowed by a great fish, and that he is in the belly of the fish three days and three nights. The Scriptures speak again and again of the sojourn of man on earth as three days; and they teach that man is resurrected from the dead on the third day (Hosea 6:2). Moses was forty years in Egypt, this was his first day; he was forty years in the wilderness, this was his second day; and he was resurrected from the dead at Horeb at the beginning of the third day (Mark 12:26, 27); and he was a teacher and master of Israel for forty years after he was resurrected, this was his third day. Jesus said: "The third day I shall be perfected; nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of [Israel] Jerusalem" (Luke 13: 32, 33).

In the second chapter we read of Jonah's suffering, of his woe. He cries to the Lord out of the belly of hell; and God hears his prayers. He says that he is in the depths of the sea, and that the billows and waves pass over him. He is in a state of despair. "The weeds were wrapped about his head." No one could live in the belly of a fish; no one could have weeds wrapped about his head, if he were in a fish. This is an allegory descriptive of the rigors of the Law. "It is appointed unto man once to die [to the world], but after this the judgment," the crisis, the baptism with fire.

The fish is the symbol of the resurrection. The fish when drawn out of the water dies. It dies to

the world. Water represents carnal mind, animalized mind. Moses is the name of him who was drawn out of the water of the Nile. Jesus, when baptized of John in Jordan, "went up straightway out of the water." Jonah is cast forth out of the water upon the dry land. All the great who have abandoned the Egyptian state of consciousness are said to be drawn out of the water (2 Sam. 22: 17; Ps. 18: 16; 144: 7). In the fifth chapter of Luke, it is written that Jesus came upon Simon Peter, and James and John, fishermen, when they were washing their nets. Jesus said unto Simon, "Launch out into the deep, and let down your nets for a draught. And Simon said unto him, Master, we have toiled all night, and have taken nothing; nevertheless at thy word I will let down the net." Simon is incredulous; he is inclined to doubt even the word of the Master. It is written that they caught a great multitude of fishes, enough to fill two ships, and that when Simon Peter saw the great number of fish that they had drawn forth out of the water he fell down at Jesus' knees saying, "Depart from me; for I am a sinful man, O Lord." This is the story of the resurrection. "The draught of the fishes," the drawing of the fish out of the water is a fit symbol of the resurrection. This is the sign of the Master, and of the prophet.

The soul's evolution is the work of an inner Divine Law that is free from the limitations of time and place; and its work is psychological and subjective; the process is necessarily described in the vernacular of the natural man, and in the figurative language of an allegory. It therefore follows that the tempest, the ship, the sea, the fish, the King of Nineveh, and words and phrases descriptive of times, places, and distances are necessarily used allegorically. Psychology is a subjective science.

It deals essentially with states of consciousness; it deals with the unseen.

Language should be interpreted according to the object which it is intended to describe. If it describes a visible and ponderable object, then it may receive a literal interpretation; but if it describes a psychological and subjective process, then it should be spiritually interpreted. The outward, the visible, is interpreted from the standpoint of the natural man; and the subjective from the standpoint of the spiritual man. A sword in the hand of the natural man is a symbol of war and violence; but in the hand of the spiritual man it is a symbol of justice. "And he that hath no sword, let him sell his garment, and buy one" (Luke 22:36). Jesus was no Cæsar; he was dead to the warlike and animalized state of Cæsar; he had conquered and destroyed his Cæsar; he was consciously related to the spiritual kingdom, the kingdom that transcends the animal; and to him a sword is a symbol of justice. He would have men sacrifice their garments, every outward thing, to the end that they may be just in mind and heart, to the end that their souls may be just and upright before God.

Jonah's obdurate spirit is broken; the tempest has done its work. Jonah is penitent; his adversity hath made him wise. "They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord" (Jonah 2:8, 9). Jonah is repentant; he has vowed that he will be faithful to God, and that he will keep his vows. He has attained to the *third day*; he is now to experience the resurrection and the judgment. "It is appointed unto man once to die [to the world], and after this the

judgment," the crisis, the baptism with fire (Heb. 9:27). Jonah has "indeed been baptized with water unto repentance" (Matt. 3:11); but now comes his baptism with fire, the judgment, the crisis, "the great and fearful day of the Lord" (Mal. 4:5); and we shall see "how he is straitened until it be accomplished" (Luke 12:50).

Jonah's resurrection is marked by his emergence from the water. "And the Lord spake unto the fish, and it cast out Jonah upon the dry land." The fish, the symbol of the Spirit and power of God, attends and sustains Jonah in the depths of the sea, where he abides for three days and three nights, and then, the fish comes up out of the depths of the sea, and casts out Jonah upon dry land. Jonah is resurrected from the dead. "The son of man, the mind of man, must be lifted up as Moses lifted up the serpent in the wilderness." In the Scriptures attributed to Paul, it is written, that Jesus Christ was declared to be the son of God with power, according to the spirit of holiness, by the resurrection from the dead (Rom. 1:4). The resurrection spoken of in the Scriptures is a resurrection out of a state of carnality and death, into a state of spirituality, and of life, and of peace. Jesus said unto one of his disciples: "Follow me; and let the dead [the carnally minded] bury their dead" (Matt. 8:22). The carnal man, he that abides in the Egyptian state of consciousness, is described in the Scriptures as dead; he is dead who lives the carnal life (Ex. 12:33; Gen. 20:3).

In the third chapter, it is written, "And the word of the Lord came to Jonah the second time, saying, Arise, go unto Nineveh." Jonah is approaching the end of the world. He must put away sin by the sacrifices of himself (Heb. 9:26). Jonah now starts on a

three days' journey. "Now Nineveh was an exceeding great city of three days' journey." Jonah is now to be tried and tempted of the devil; he must bear trials and temptations for forty days and forty nights; "yet forty days and Nineveh shall be overthrown." The animal traits inhering in Jonah's soul, the seed of Satan that caused him to flee from the presence of the Lord, are doomed to an utter overthrow. There is a Nineveh in the depths of Jonah's own soul that must be purged of all that is false to God; this false Nineveh must be overthrown; "there shall not be left one stone upon another, that shall not be thrown down."

The son of man, the mind of man must be lifted up. Reason, the governing principle within the soul should assume its rightful sovereignty; and be independent of its outward carnal robe and bow down in humility before God. "The word came to the King of Nineveh, and he arose from his throne, and laid his robe from him, and covered himself with sackcloth, and sat in ashes." And the king published a decree proclaiming a fast, and said: "Let man and beast be covered with sackcloth, and cry mightily unto God"; and thus it was that Nineveh was purged of her evil. The soul and body of Jonah, the man and the beast, are "covered with sackcloth and ashes, and cry mightily unto God." "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service" (Rom. 12: 1).

"Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" (Jonah 3: 9). When will we escape from the rigors of the great and dreadful day of the Lord? When will the Law of God be vindicated? When will our tempta-

tions and baptism with fire be at an end? When will our soul find rest? When will it be at peace?

In the last chapter of Jonah, we hear the expiring wail of the natural man; the old man dies hard; he finds no pleasure in the purification of Nineveh. The cleansing of Nineveh has caused him unspeakable anguish and suffering. The last words of the natural Jonah present in a marvelous way the attitude of the natural man toward God and religion. "But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said; . . . when I was yet in my country [when I was unregenerate], I fled before thee unto Tarshish; for I knew thou art a gracious God, and merciful, and slow to anger, and of great kindness. . . . Therefore, now, O Lord, take, I beseech thee, my life from me, for it is better for me to die than to live."

The natural man expects to attain to a state of eternal rest and peace in some easy way. Is not the atonement vicarious? Why should man die to his animal nature? Why should the mind and the body, the man and the beast, sit in sackcloth and ashes? Why should man be the master of his body, and make it holy and chaste, and present it "a living sacrifice unto God?" Why should Paul call this a "reasonable service"? Why should anybody abandon the pleasures of Egypt? Why should any one abandon the pleasures of the flesh, and gird his loins, and start to the promised land by the way of the wilderness? Why not go where you please, and do what you please, and trust to God's mercy?

The answer to this is: God is just; He has endowed the human soul with reason "to dress it and to keep it" (Gen. 2: 15); and through "his servants the prophets,"

He has given to man the Law of Human Life; and He commands man to be just as He is just. The Law applies to every rational being, and must be fulfilled by all. "And it is easier for heaven and earth to pass, than one tittle of the Law to fail" (Luke 16: 17). Man must answer for every infraction of Heaven's Law. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." The just are they whose souls are attuned to Heaven's Law. "Through knowledge shall the just be delivered" (Prov. 11: 9).

John Ruskin (*Fors Clavigera*, iii., p. 17), when discussing what some of the theologians are pleased to call "Vicarious Salvation," said: "There are briefly two, and two only, forms of possible Christian, Pagan, or any other Gospel, or 'good message': one, that men are saved by themselves doing what is right; and the other, that they are saved by believing that somebody else did right instead of them. The first of these Gospels is eternally true, and holy; the other eternally false, damnable, and damning."

The King of Nineveh proclaims the Law, it is imperative. Let man and beast, soul and body, be covered with sackcloth, and cry mightily unto God. This is the way of salvation. The animal nature of man must be conquered, and girded. Jesus, in "the days of his flesh, offered up prayers and supplications with crying and tears unto him that was able to save him from death, and was heard," and thus Jesus was resurrected from the dead, and was made perfect, and became the author of salvation unto many (Heb. 5: 7–9). This is the fate of the prophet. The prophets are the wise men; they point the way of salvation.

"He that is dead [to the world] is freed from sin"

(Rom. 6:7). "He that overcometh [the world] shall not be hurt of the second death" (Rev. 2:11). The prophets are they who have overcome the world. The first death here spoken of is a death to the world; the second death is an abandonment of the physical body. They who have died to the world, who have suffered the first death, have their life's story written in the Book of Jonah. Jesus tells the Pharisees that "no sign is to be given, but the sign of the prophet Jonas." The sign of the prophet is the sign of the resurrection; and of this, the fish that is drawn out of the water is a fit symbol.

In the seventeenth chapter of Matthew (17:24–27) is the parable of the tribute money. Peter, surnamed Bar-jonah (the son of the dove), is the apostle to find the tribute-money. The dove is a symbol of the Holy Spirit. Peter, it would seem, was the first of Jesus' disciples to be resurrected from the dead, the first upon whom the dove descended. Peter is the apostle who is first called; he is a fisherman; and is made a fisher of men. A personal contribution of any kind is in the nature of tribute; and the greatest of all contributions is that which points the way of human salvation; and this is the work of the Holy Spirit that speaks through the mouths of the just. "God hath spoken by the mouth of his holy prophets since the world began" (Luke 1:70). This parable would have us know that the word of God, symbolized by the tribute-money, is forever in the mouth of the resurrected. The tribute-money is found in the mouth of the fish that Peter drew out of the water. The truth, the word of God, that which bestows upon us life, and strength, and wisdom, is near to all of us, if we would but know it. "The word is very near unto thee, in thy

mouth, and in thy heart, that thou mayst do it" (Deut. 30: 14).

Jonah is sick and tired unto death. "It is better for me to die than to live. Then said the Lord, Doest thou well to be angry?" So Jonah went out of the city, and sat on the east side of the city, that he might see what would come of the city. Jonah is now awaiting the end of the world, the end of the world so far as he is concerned. "It is appointed unto man once to die" to the world. Our love of this animal world must come to an end, if we would be related to the Kingdom of God, the kingdom that transcends the animal kingdom. "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight." Jesus "appeared once in the end of the world to put away sin by the sacrifice of himself" (Heb. 9: 26). The great are they who have died to the world, who have overcome the world, who have attained to the end of the world.

Jonah had undergone great suffering. He is baptized with water; he has repented of his sins, and has emerged from the water. He is baptized with fire, the Nineveh within his soul is purged; he is now at the end of the world. But it is the will of Heaven that Jonah shall have one more illustration of the vanity of all earthly things. And the Lord prepared a gourd that it might be a shadow over Jonah's head. The lesson of the gourd is addressed to reason. "So Jonah was exceedingly glad of the gourd." But the gourd died in a day, and the sun smote upon the head of Jonah, so that he fainted and wished himself dead.

He who would attain to a heavenly state of consciousness, a state of rest and peace, must demonstrate in his own life the sign of Jonah the prophet, the sign of the resurrection. He who sets his heart upon the

things of this animal world is engaged in the cultivation of gourds; and is destined to see them come to naught; but he who invokes the power of God by the cultivation of virtue, and thus makes pure and righteous his own soul, his own Nineveh, builds for eternity; for the soul is the abiding.

The book of Jonah is an allegory; it is intended to show, and it does show, the mode and manner of the soul's evolution: that there is a rebirth, a resurrection out of a state of animalism into a state of humanism; and that this is represented in a process: a long period of sorrow, trials, and temptations. It stands to reason that every human soul in its essential nature is like every other; and that every soul that would attain to its own must experience the trials, and temptations, and anguish figuratively described in this allegory. The ordinary office of history is to record events in time; but the book of Jonah is scientific and philosophic in this that it describes and illustrates a psychological process that is beyond the ken of history and time.

When we say that this story is essentially psychological, we do not mean to say that Jonah may not have gone to Nineveh. Jonah was a prophet, a servant of God; and it is entirely consistent with his life and his office that he should have gone to Nineveh, the city of a Gentile people; and that he should have raised his voice, and cried out in condemnation of its wickedness (Jonah 1:2). This allegory teaches that the Law, the message of Israel, was, and is destined to be carried to all nations and peoples. Jewish parentage did not make one a member of the congregation of Israel; it required an acknowledgment of the faith. "Is Israel a servant? is he a homeborn slave?" (Jer. 2:14). He is a Jew, an Israelite, "which is one

inwardly" (Rom. 2:29); he is one who has escaped the obsessions of the world, and is free in mind and heart. "One Law shall be to him that is homeborn, and unto the stranger that sojourneth among you" (Ex. 12:49).

"No sign shall be given but the sign of the prophet Jonas." The sign that takes precedence of all other signs is the sign of the resurrection. God is the God of the resurrected, "of the living"; they alone are led and taught of the Spirit; the dead, the carnally minded, are unmindful of the will of God. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matt. 22:31, 32). Jesus, when resurrected, "manifested forth his glory"; and gave many evidences of his power and wisdom, but these "signs" were made possible by the one great fact, the one great sign, to wit: the resurrection. The resurrected are the sons of God; they recognize the Fatherhood of God and the brotherhood of man; they constitute a high and holy fraternity. "Jesus was declared to be a son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

It is written that Jesus gave "many signs" other than those recorded. "But these are written that ye may believe that Jesus is the Christ [the anointed, the wise, the resurrected], the son of God; and believing that ye might have life through his name" [through a belief in his character] (John 20:31). The faith of this man in the name, the character, of Jesus Christ, hath made him strong, whom ye see and know: yea, the faith inspired of Jesus hath given him this perfect soundness in the presence of you all (Acts 3:16). In the writings

of Matthew, Mark, and Luke, denominated the synoptic Scriptures, faith means trust in God; but in John it very often means a belief in the life and character of Jesus Christ, or rather, a belief in God through the life of Christ. "He that believeth on me, believeth not on me, but on him that sent me" (John 12:44). Belief in the high and holy possibilities of man ultimates in a belief in God. The Scriptures teach that man comes to love God through the love of his brother, his neighbor. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20). It is through the love of man that the love of God is "perfected in us" (1 John 4:12). "Am I my brother's keeper?" (Gen. 4:9). All who love God have first come to love, and to respect their brothers. "Have we not all One Father? hath not One God created us all?" (Mal. 2:10).

The life of Jesus, and of Moses, and of all the truly great, do not represent the fulfillment of historic predictions. The lives of the twice-born, of the resurrected, represent the fulfillment of a Law as high and holy, and eternal as Heaven itself. The resurrection is *the sign* that makes manifest in man the power and glory of God, the Father. The resurrected are the dispensers of wisdom. Water is a symbol of carnal mind; the resurrected change water into wine. "Whatsoever he saith unto you, do it" (John 2:5). "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him" (John 2:11). Jesus demonstrated in his life the high and holy possibilities of man.

Jesus Christ belonged to the true race of prophets [said Emerson]. . . . He saw that God incarnates himself in

man, and ever more goeth forth to take possession of his world. He said in the jubilee of his divine emotion, "I am divine. Through me God acts; through me, speaks. Would you see God, see me, or see thee when thou thinkest as I now think." . . . Thus he was a true man. Having seen that the Law in us is commanding, he would not suffer it to be commanded.

The love of God and the love of man are the two great commandments (Deut. 6:5; Lev. 19:18). "On these two commandments hang all the Law and the prophets" (Matt. 22:40). Human greatness begins in the love of man, and ultimates in the love of God, the Father of us all. William Ellery Channing, when speaking on the text, "Honor all men" (1 Peter 2:17), said:

I hold that nothing is to make man a true lover of man but the discovery of something interesting and great in human nature. We must see and feel that a human being is something important, and of immeasurable importance. We must see and feel the broad distance between the spiritual life within us and the vegetable and animal life which acts upon us. . . . A human being deserves a different affection from what we bestow on inferior creatures, for he has a rational and moral nature, by which he is to endure forever, by which he may achieve an unutterable happiness, or sink into unutterable woe. He is more interesting through what is in him, than the earth or heavens; and the only way to love him aright is to catch a glimpse of this immortal power within him. . . . Do we feel that there is one divine life in our own soul and in all souls? This seems to be the only true bond of man to man.

The great, the resurrected, enter into no metaphysical speculations about the nature of the Deity; their knowledge of God is founded upon what they know of

man. "O my God who art always the same, let me know myself, and I shall know thee," said St. Augustine. Moses and Jesus, and all the resurrected "manifested forth their glory," and did what they could to teach and demonstrate what man is. "How unsearchable are God's judgments, and his ways past finding out. For who hath known the Mind of the Lord?" (Rom. 11:33, 34). No two individuals, so far as we know, in the course of all time, did so much to enlighten mankind concerning the nature of man, and his high and holy possibilities, as did Moses and Jesus of Nazareth. "Jesus did not need that any should testify of man: for he knew what was in man" (John 2:25).[1]

Much has been written of the Messiah, the Christos, the anointed. The Messiah, it would seem is always coming; he is the eternal type that is promised; he is the ideal man of God. Prophets in some measure comparable to the Messianic ideal have come and gone. God hath "spoken by the mouth of his holy prophets, which have been since the world began" (Luke 1:70). Through the prophet God visits His people (Luke 7:16; 1:68); through the prophet God testifies against His people by His Spirit (Neh. 9:30). "Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38). It is written in Hebrews (1:9), that Jesus was "anointed with the oil of gladness above his fellows." But it should be remembered that the anointing, the realization of the Holy Spirit is promised to all the just (1 John 2:20; Num. 11:29; 2 Cor. 1:21). The just are they who love righteousness and hate wickedness; they make manifest the Spirit of God (Rom. 1:19); the just are they

[1] See the words of William Ellery Channing in the opening paragraph of the chapter entitled "The Story of Joseph."

whom "God hath anointed with the oil of gladness above their fellows" (Ps. 45:7; Heb. 1:9).

The Old and New Testament Scriptures announce principles that have been fulfilled and realized in a large measure in the lives of all the truly great; and to the extent that man lives and fulfills these heaven-descended principles his life approaches the Messianic ideal; and, moreover, it may be said that he who has fulfilled the principles written in the Law of Moses and in the prophets represents the Messianic ideal. Since all human souls are builded after the same divine pattern, "the pattern which was showed Moses in the mount" (Ex. 25:40), it follows that every one who would attain to perfection of life must fulfill what is written in the Law of Moses, and in the prophets. "All things must be fulfilled, which were written in the Law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44). The Scriptures were written "concerning" every human soul alike; and it is the first duty of man, to fulfill them as did Joseph, and Moses, and Jesus, and all the great. The fulfillment of the Scriptures is made manifest in the resurrection. "No sign shall be given, but the sign of the prophet Jonas."

CHAPTER X

JOHN THE BAPTIST

"Repent ye: for the kingdom of heaven is at hand" (Matt. 3: 2).

JOHN THE BAPTIST preceded Jesus as a herald. He came in the spirit and power of Elias "to turn the disobedient to the wisdom of the just," and to make a people ready for the coming of the "great day of the Lord" (Luke 1: 16). John was of noble lineage; he was descended from pious parents. He resembled in his simple and ascetic life the Essenes; and many writers have said, or intimated, that he belonged to this sect. John was no respecter of persons. He told Herod Antipas and Herodias his wife of their wickedness as frankly as he told others of their sins and conceits; he represented in a measure "the power and spirit of Elias." Elijah in his day censured kings and queens; and John like the illustrious Elijah was a terror to evil doers. He came preaching in the wilderness of Judea. "And saying, Repent ye: for the kingdom of heaven is at hand." Repentance is the first step in the regeneration of the soul of man. It means a willingness to abandon the spirit of the world; it is an abandonment of the carnal life. He repents who abandons the Egyptian life, the sensuous, idolatrous life; and flees into the wilderness. He alone

repents who is willing to suffer and does suffer for the cause of truth and virtue; all else is a pretense. He repents who represents in his own life "the power and spirit of Elias."

The first step toward the fulfillment of the Law is repentance; and this state of mind is not represented in a mere perfunctory consent, or pretended belief in this or that dogma; but it does consist in a candid conviction that finds expression in the feelings. "As a man thinketh in his heart so is he." The heart is the life center; and when the affections are thoroughly aroused on the side of virtue, then does the soul of man manifest the power and spirit of Elias. The consent of the mind is not enough to cause one to break with the world; it is only when the mind is urged on by righteous feelings that man bids adieu to the carnal life of Egypt, and turns his face toward the wilderness, and passes through the Red Sea. He repents who feels in his heart that he should seek the Law and do it; and proceeds to act in the spirit and power of Elias.

"Ezra had prepared his heart to seek the Law of the Lord, *and to do it*" (Ezra 7: 10). That resolve, of the mind and heart, called in the Scriptures, repentance, when entered into with all earnestness, in the spirit of Elias, and followed to its ultimate consequences changes the soul "from character to character." It is a process whereby "the inward man is renewed day by day." Evolution, as Charles Darwin has well said, proceeds by "numerous, successive, and slight modifications." The Law of Human Life, the Law of Moses, the Law of Jehovah, is the Law of Evolution operating within the soul of man. It first operates in an evironmental way through precepts, inhibitions, and commands imposed from without; and lastly the

drama of salvation is transferred from without to within the soul itself. When the soul is given a righteous self-direction from within; then, is the Law of Heaven written in the heart. There is a Law that inheres in the human soul. Obedience to it is the condition of Life; it is the Law of Heaven; because it rests not upon human consent. "From his hand went forth a fiery Law for them" (Deut. 33:2; Isa. 51:4).

Repentance initiates the work of the inner Law. "Behold, I will send you Elias the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4:5). The office of John the Baptist was to wake the people out of a state of death, out of the "Gentile state" of consciousness. The Gentiles, according to the symbolism of the Scriptures, live in Egypt and in Sodom. Paul, who was a Jew by birth, in his Epistle to the Ephesians (2:3, 11) said: "Then were we in our Gentile state, fulfilling the desires of the flesh and of the mind." John knew that "they are not all Israelites who are of Israel." He told the Pharisees that descent from Abraham could not take the place of character (Luke 3:7-9). Obedience to the Law of Human Life works a change of character; it changes the Gentile into a Jew. "He is a Jew who is one inwardly." "In Abraham shall all the families of the earth be blessed " (Gen. 12:3). Abraham and Sarah are the father and mother of nations. The divine Sarah, the Hebrew Minerva, is imperative: "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with my son, even with Isaac." This is the Law of Heaven.

According to the Scriptures, there are but two nations: the Gentiles and the Israelites. Rebekah is the mother of two nations (Gen. 25:23). These two

nations are represented in Cain and Abel, in Ishmael and Isaac, and in Esau and Jacob. The Gentile is the first-born in time, but the last-born in power; the Gentile is the first-born, the Israelite is the twice-born. "That which is natural is first, then that which is spiritual." "The first shall be last, and the last shall be first." In a word, the carnally minded of all nations are Gentiles; and the spiritually minded of all nations are Israelites.

"From my youth I have heard in the tribe of my family, that thou, O Lord, took Israel from among all people, and our fathers from among all their predecessors" (Esther 14: 5; Jesus Son of Sir. 24: 6). "And there dwelt in Jerusalem Jews, devout men, out of every nation under heaven" (Acts 2: 5; 13: 16). All devout men are inwardly Jews. "Salvation is of the Jews"; salvation is of the just. "O Israel, happy are we: for the things that are pleasing to God are made known unto us" (Baruch 4: 4). Happy are the just; for the things that are pleasing to God are made manifest to them (Rom. 1: 19). Israel is "out of every kindred, and tongue, and people, and nation" (Rev. 5: 9). God essayed to "take him a nation from the midst of another nation" (Deut. 4: 34). Israelites are they "that are escaped of the nations" (Isa. 45: 20). Religion is founded in righteousness; it is a condition of the inner man, of the soul itself; all the pure in heart are possessed of the faith of Abraham, and are his children. Paul took occasion to emphasize this truth. "Know ye therefore that they who are of faith, the same are the children of Abraham" (Gal. 3: 7). Jehovah is a just God. He puts His Spirit and power upon the just of all nations. "My glory will I not give to another" (Isa. 42: 1, 8).

John the Baptist "preached the baptism of repentance for the remission of sins." This seems to have been his office. Baptism with water is a symbol; it is descriptive of them who have escaped the "Gentile state" of consciousness. Water is a symbol of carnal mind; the regenerate are they that are drawn out of the water (2 Sam. 22: 17; Ps. 18: 16; 144: 7). Moses is the name of him who was drawn out of the water of the Nile. Jesus was baptized of John, and came up out of the water. Coming out of the water, or coming through the water is a symbol expressive of rebirth. Jesus expressed this truth in his conversation with Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Except a man escape the carnal life of Egypt, and pass by the way of the Red Sea, and live in obedience to the Law of Human Life, he cannot attain to the spiritual state of consciousness. Man must live worthy of the promised land if he would attain to it. "The remission of sins," or the forgiveness of sins, here spoken of, is the reward of him who abandons the sensuous animalized life of the Gentiles, of the Egyptians. The baptism of John is a symbol of such abandonment.

They who passed the Red Sea "were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10: 2). Elisha administered baptism to his Master. He "poured water upon the hands of Elijah" (2 Kings 3: 11). Elisha's command to "Naaman the Syrian" (Luke 4: 27) is the symbol of baptism. "Wash and be clean. Then went he down, and dipped himself seven times in the Jordan" (2 Kings 5: 14). Baptism with water is the symbol whereby a Gentile is changed into a Jew, or Israelite. Circumcision of the flesh, and baptism

with water, are symbols expressive of the same great truth, to wit: the "putting off" of the carnal, the "casting out of the bondwoman and her son," for the bondwoman's son can not inherit the blessings of Heaven.

The bondwoman's son is the representative of carnal mind; he is a Gentile. If a Gentile wanted to become a Jew, he was baptized with water, and by this act it was understood that he had abandoned the carnal life. "He is a Jew which is one inwardly" (Rom. 2:29). Circumcision of the flesh and baptism with water are identical in this, that they certify, or are intended to certify, to the abandonment of the spirit of the world; and these symbols had a fixed and certain meaning centuries before the coming of John the Baptist. John lived and taught no new doctrine. No question seems to have been asked about the origin, form, or nature of the baptism which he administered; its regularity was conceded. Repentance, or the abandonment of the sensuous life, is an essential and indispensable step in the fulfillment of righteousness. Jesus, when requesting baptism at the hand of John, said: "Thus it becometh us to fulfill all righteousness" (Matt. 3:15). The flesh that was circumcised was cast away; this ceremony, like the act of baptism, was an act indicative of the "putting off" of the "fleshly lusts that war against the soul." In the language of Paul, it was "the putting off from the body the sins of the flesh" (Col. 2:11). Justin Martyr, who lived shortly after the coming of John, summed up this idea in a sentence, when commenting on the language of Paul just quoted, he said: "*We are circumcised by baptism.*"

Baptism, like circumcision, is an emblem of regeneration, of purity, and of conformity to the will of God. What shall we say of him who takes the vow of regenera-

tion, and yet continues to live the sensual life? There is but one answer. He is a liar and a hypocrite. Peter tells us that baptism is a "figure"; and refers to the allegory of Noah and the ark, and says: "The ark was a preparing, wherein eight persons were saved by water" (1 Peter 3:20, 21). It is true that baptism is a "figure," or symbol; but it is equally true that he who lives a life obedient to all that this symbol represents obtains added life and strength from day to day. It stands for the process whereby "The inward man is renewed day by day." Maimonides, when commenting on the process whereby a Gentile became a Jew in mind and heart, said: "The Gentile that is made a proselyte . . . behold, he is like a child new-born." Baptism is a symbol that foreshadows the rebirth, the resurrection. This resurrection from the dead, this rebirth is beautifully illustrated in the baptism of Jesus; for it is written that as Jesus "went up straightway out of the water," the heavens opened; and a voice spoke from above, saying, "This is my beloved Son in whom I am well pleased" (Matt. 3:16, 17). This is a beautiful figure of speech descriptive of the descent of the Spirit symbolized by the dove. The Spirit of God descends upon all the just; for all is of God (1 Cor. 4:7). "Who shall forbid water, seeing these have received the Holy Ghost as well as we?" (Acts 10:47). Baptism, like circumcision, is a symbol of religious fellowship; it is expressive of the Fatherhood of God and the brotherhood of man. "Who shall forbid water?" Who would deny this visible and notorious ceremony to any who are willing and desirous to live clean and virtuous lives?

Abram was not circumcised until his name was changed to Abraham. Circumcision, like baptism,

is a seal of regeneration. "In the self-same day [that Ishmael was circumcised] was Abraham circumcised" (Gen. 17:26). Ishmael, the son of the bondwoman, "was thirteen years old, when he was circumcised" (Gen. 17:25). He was born before Abram's name was changed to Abraham; he was born a Gentile, and on reaching the age of discretion, he is entitled to make his choice; and thus he became the legitimate son of Abraham and Sarah. Isaac is the child of promise; he is counted for the seed (Rom. 9:7, 8); he is born of regenerate parents; he is predisposed to virtue from his birth; he is predisposed to the spiritual life from childhood; and is dedicated to this life when eight days old. "And Abraham circumcised his son Isaac when eight days old, as God had commanded him" (Gen. 21:4). God, through his servants, the prophets, has commanded all men to abandon the sensuous life, and to live lives of virtue.

The symbolism of the New Testament is a repetition of the Old; and it is our duty to interpret these symbols in the light of reason and of human experience. Baptism, like circumcision, is a symbol that foreshadows the virgin, the spiritual birth. Except ye abandon the sensuous and carnal life absolutely, except ye live the regenerate life, you can not attain to the spiritual state of consciousness called the Kingdom of God (John 3:3–5). Men are irreligious because their lives are low and animal; all such must pass by the way of the Red Sea, and of Sinai; they must be baptized unto Moses in the cloud, and must experience the descent of the fire at Sinai, before they are fit to enter the promised land (1 Cor. 10:2). They "shall be clean from all filthiness," when they come to live in the promised land (Ezek. 36:24–28).

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The bondwoman's son is the representative of carnal mind; he is a Gentile. If a Gentile wanted to become a Jew, he was baptized with water, and by this act it was understood that he had abandoned the carnal life. "He is a Jew which is one inwardly" (Rom. 2:29). Circumcision of the flesh and baptism with water are identical in this, that they certify, or are intended to certify, to the abandonment of the spirit of the world; and these symbols had a fixed and certain meaning centuries before the coming of John the Baptist. John lived and taught no new doctrine. No question seems to have been asked about the origin, form, or nature of the baptism which he administered; its regularity was conceded. Repentance, or the abandonment of the sensuous life, is an essential and indispensable step in the fulfillment of righteousness. Jesus, when requesting baptism at the hand of John, said: "Thus it becometh us to fulfill all righteousness" (Matt. 3:15). The flesh that was circumcised was cast away; this ceremony, like the act of baptism, was an act indicative of the "putting off" of the "fleshly lusts that war against the soul." In the language of Paul, it was "the putting off from the body the sins of the flesh" (Col. 2:11). Justin Martyr, who lived shortly after the coming of John, summed up this idea in a sentence, when commenting on the language of Paul just quoted, he said: "*We are circumcised by baptism.*"

Baptism, like circumcision, is an emblem of regeneration, of purity, and of conformity to the will of God. What shall we say of him who takes the vow of regenera-

tion, and yet continues to live the sensual life? There is but one answer. He is a liar and a hypocrite. Peter tells us that baptism is a "figure"; and refers to the allegory of Noah and the ark, and says: "The ark was a preparing, wherein eight persons were saved by water" (1 Peter 3:20, 21). It is true that baptism is a "figure," or symbol; but it is equally true that he who lives a life obedient to all that this symbol represents obtains added life and strength from day to day. It stands for the process whereby "The inward man is renewed day by day." Maimonides, when commenting on the process whereby a Gentile became a Jew in mind and heart, said: "The Gentile that is made a proselyte . . . behold, he is like a child new-born." Baptism is a symbol that foreshadows the rebirth, the resurrection. This resurrection from the dead, this rebirth is beautifully illustrated in the baptism of Jesus; for it is written that as Jesus "went up straightway out of the water," the heavens opened; and a voice spoke from above, saying, "This is my beloved Son in whom I am well pleased" (Matt. 3:16, 17). This is a beautiful figure of speech descriptive of the descent of the Spirit symbolized by the dove. The Spirit of God descends upon all the just; for all is of God (1 Cor. 4:7). "Who shall forbid water, seeing these have received the Holy Ghost as well as we?" (Acts 10:47). Baptism, like circumcision, is a symbol of religious fellowship; it is expressive of the Fatherhood of God and the brotherhood of man. "Who shall forbid water?" Who would deny this visible and notorious ceremony to any who are willing and desirous to live clean and virtuous lives?

Abram was not circumcised until his name was changed to Abraham. Circumcision, like baptism,

is a seal of regeneration. "In the self-same day [that Ishmael was circumcised] was Abraham circumcised" (Gen. 17:26). Ishmael, the son of the bondwoman, "was thirteen years old, when he was circumcised" (Gen. 17:25). He was born before Abram's name was changed to Abraham; he was born a Gentile, and on reaching the age of discretion, he is entitled to make his choice; and thus he became the legitimate son of Abraham and Sarah. Isaac is the child of promise; he is counted for the seed (Rom. 9:7, 8); he is born of regenerate parents; he is predisposed to virtue from his birth; he is predisposed to the spiritual life from childhood; and is dedicated to this life when eight days old. "And Abraham circumcised his son Isaac when eight days old, as God had commanded him" (Gen. 21:4). God, through his servants, the prophets, has commanded all men to abandon the sensuous life, and to live lives of virtue.

The symbolism of the New Testament is a repetition of the Old; and it is our duty to interpret these symbols in the light of reason and of human experience. Baptism, like circumcision, is a symbol that foreshadows the virgin, the spiritual birth. Except ye abandon the sensuous and carnal life absolutely, except ye live the regenerate life, you can not attain to the spiritual state of consciousness called the Kingdom of God (John 3:3–5). Men are irreligious because their lives are low and animal; all such must pass by the way of the Red Sea, and of Sinai; they must be baptized unto Moses in the cloud, and must experience the descent of the fire at Sinai, before they are fit to enter the promised land (1 Cor. 10:2). They "shall be clean from all filthiness," when they come to live in the promised land (Ezek. 36:24–28).

John the Baptist, like the fearless Elijah, is the faithful representative of that irrepressible voice that is forever crying in the wilderness, and saying, "Repent ye: for the kingdom of heaven is at hand; prepare ye the way of the Lord, make His paths straight." This voice is forever present in the world. It comes in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; and to make ready a people for the Lord (Mal. 4: 5, 6; Luke 1: 17). There is a tradition that Elijah abides in the desert. The wilderness is between Egypt and the promised land; none can go to the promised land except by the way of the desert. Elijah rules in the desert; and according to the Scriptures, it is there that man first comes under the control of Heaven's appointed disciplinarian; it is there that man first confesses his sins and offers his sacrifice; it is there that the escaped of Egypt, the Israelites, celebrate their first great sacrifice (Ex. 5: 3); it is there that man must repent and be baptized, if he would proceed on his journey to the promised land; it is there that he must make ready for the "third day"; for "the coming of the great and dreadful day of the Lord" (Mal. 4· 5).

"Repent ye; for the kingdom of heaven is at hand." The Kingdom of Heaven, the kingdom of spiritual consciousness, is "at hand" to every one who abandons the carnal life, and is imbued with the spirit and power of Elias; the Kingdom of Heaven is at hand, to him who lives the simple life, and is just in mind and heart, and has his loins girded; it is at hand to him who is clothed in a raiment of camel's hair, and wears a leather girdle about his loins (Matt. 3: 4). "Blessed are the poor in spirit: for their reward is the Kingdom of

Heaven." Blessed are they who are depleted of the spirit of the world; blessed are they who have abandoned the luxurious and sensuous and animalized spirit of Egypt. Blessed are they who are dead to the spirit of the world, and are willing to sacrifice all for the good of all. Cursed are they who persist in living the sensuous life, knowing that it brings evil upon them and others; cursed are they who are willing to exploit others for their own exaltation and sensuous pleasures; cursed are they who are willing to sacrifice all in order to win station, and power, and fame in the world. Whosoever would save his life by worldly glory shall lose it; and whosoever shall sacrifice his worldly life, in order to live the higher life, shall save his soul (Mark 8: 35).

"Behold there is a people come out of Egypt"; but the descendants of this people were lapsed into the "Gentile state" at the time of the coming of John. The Jewish people, perhaps, have never been at any time since the days of Moses wholly neglectful of their ancient faith, but there is abundant evidence that a strict adherence to their ancient ideals has been the exception and not the rule. Very few indeed of Israel's kings are said to have lived exemplary lives. In fact it may be said that the great mass of the Jewish people have lived in the Gentile state, and have fulfilled the desires of the flesh, and that this state has only occasionally been interrupted by the coming of some great prophet who has attempted to bring Israel back to "old paths," to the faith of the elect.

John preached the "baptism of repentance to all the people of Israel" (Acts 13: 24). He preached in the wilderness of Judea. John was a Jew, and like his illustrious successor, he sought first of all to reclaim

the lost sheep of Israel. John sought to prepare a people for the coming of a Master. The Jews were the approachable. "It is not meet to take the children's bread and cast it to the dogs." "Neither cast your pearls before swine, lest they trample them under their feet, and turn again and rend you." They who have dared to stand for a life of virtue, and to speak the truth in any presence, have been slandered, maligned, assaulted, crucified, poisoned, or otherwise destroyed the world over by the conceited and animalized. "Dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet," said the Psalmist. "Cast not your pearls before swine lest they rend you." John himself was rent by those who lived the sensuous, swinish life; for it is written that his head was separated from his body, and carried into the presence of those in attendance at a Bacchanalian feast, and presented to a dancing girl (Matt. 14: 6–11).

The truth can be communicated only to those who are prepared to receive it. The corrupt, the debauched, the animalized, have no knowledge of spiritual things. Their souls are not related to the spiritual kingdom; they have no moral courage. Valor is represented in purity of heart; the pure in heart are dauntless; they do not stand in fear of what man can do to them; they alone fear God. "The secret of the Lord is with them that fear Him" (Ps. 25: 14; 50: 16; Dan. 12: 10). Obedience to Heaven's Law is the condition of all higher knowledge. "I know more than the ancients, because I keep thy precepts" (Ps. 119: 97–104). Jesus' disciples were Jews; they were the descendants of the elect. They were evidently chosen because of their preparedness to receive the truth, yet it appears that

they were slow of comprehension. "I have many things to say unto you, but ye cannot bear them now" (John 16: 12).

"I indeed baptize you with water; but another mightier than I cometh . . . he shall baptize you with the Holy Ghost and with fire." Fire and water are the two great cleansing elements in nature. "Everything that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water" (Num. 31: 23; Isa. 48: 10; Mal. 3: 2, 3; Ps. 66: 10; Zech. 13: 9). Baptism with water precedes baptism with fire. Man must pass by the way of the Red Sea, if he would be prepared for the fiery ordeal of Sinai. He who would attain to perfection must abide the water and the fire. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

A man's character and power are revealed in the religious work which he does. John preached repentance, and baptized his converts with water. His work was preparatory. When Jesus asks to be baptized of John, "John forbade him, saying, I have need to be baptized of thee" (Matt. 3: 14). John it would seem had not experienced the baptism with fire. Josephus, the Jewish historian, says that John the Baptist was a good man, that he admonished the Jews to cultivate righteousness, and good fellowship, and piety toward God, and that he enjoined the right of baptism. John is represented as a righteous man, a just man (Matt. 21: 32; Mark 6: 20). If we would know something of the character of John, we should contemplate him in the light of the religious office he performed, and the estimate that he

placed upon himself. The story of John in the Scriptures is attended with much legendary embellishment. Sacred legends are born of religious enthusiasm; they are the creations of poetic minds; and are, therefore, not to be treated always as serious statements of fact. It is, therefore, important that we have some rational idea of his character and office.

In Matthew (11:11), it is written, "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he." Language similar in some regards occurs in Luke (7:28), "Among those that are born of women there is not a greater *prophet* than John the Baptist; but he that is least in the kingdom of God is greater than he." It therefore appears that John had not been born into the Kingdom of God at the time of his ministry on earth; and since the prophets are they who are born of water and of the Spirit, and are related to the Kingdom of God, it would seem that the word "prophet" in the verse quoted (Luke 7:28) is irrelevant.

Jesus is made to say that John is "more than a prophet" (Matt. 11:9); "and much more than a prophet" (Luke 7:26). We do not believe that Jesus ever said what he is here reported to have said; for the reason that John did not belong to the true race of prophets. There is nothing to show that he had been baptized with fire, but there are Scriptures showing that he had not. "*I have need to be baptized of thee.*" It seems that the eloquent Apollos "knew only the baptism of John" (Acts 18:25); and that the disciples of John, or at least some of them, did not know that there is such a thing as baptism with the

Holy Ghost. "We have not so much as heard whether there be any Holy Ghost" (Acts 19: 1–6). "Jesus Christ belonged to the true race of prophets," as Emerson has said. He was born of water and of the Spirit, like Joseph, and Moses, and all the great; he was a "priest after the order of Melchisedec." The great prophets are they who constitute this holy order; they are the sons of God; they are the heirs of the Kingdom of Heaven; they baptize with fire and thus relate men to the Kingdom of God. But since the order of Melchisedec is considered at some length in the chapter devoted to the Life and Character of Jesus, it is not now necessary to speak further concerning that holy fraternity that is commissioned of Heaven to preach the coming of the Kingdom of God in terms of positive knowledge.

Jesus in the parable of the vineyard (Luke 20: 4–16; Matt. 21: 32–41) taught, it would seem, that John the Baptist was a faithful servant of God, but not a son of God. It is here written that a certain householder which had planted a vineyard, and improved it, "let it out to husbandmen," to keepers; and when the time of the harvesting of the fruit drew nigh, he sent his servants, "that they might receive the fruit of the vineyard"; but the servants so sent were beaten, and stoned, and cast out. Then it was that the owner of the vineyard sent "his beloved son" (Luke 20: 13), "the heir" (Matt. 21: 38). This parable was intended to teach, and does teach, as we believe, that the priests, and scribes, and Pharisees, the keepers of the vineyard, were unfaithful in this that they beat, and stoned, and cast out the servants of God; and that John the Baptist was a servant of God, but not a son; and that Jesus himself was a son of God, and an heir of His kingdom.

It is said that the "multitude counted John as a prophet" (Matt 14: 5; Luke 20: 6). There is a passage in John (1: 21) that some have translated thus: "And they asked John, What then? Art thou Elijah? And he saith, I am not. Art thou a prophet? And he answered, No." Prophecy takes a wide range, and is difficult of definition, but we do feel, that it can be said with reasonable certainty, that John the Baptist did not belong to the race of prophets to which Melchisedec and Moses and Jesus Christ belonged. We feel that we should believe those things in the Scriptures that conform to reason, experience, and the known truths of science; therefore, we do not feel that we are called on to believe statements that are at variance with the general intent of the Scriptures; that interpretation is evidently the best which shows the Scriptures to be consistent and scientific in their general intent.

The purification of the flesh, outward cleanliness, may proceed apace, and attain to an early fulfillment; for every intelligent person is privileged to escape government by precepts, government from without; but when the drama of salvation is transferred from the observance of precepts, to a government from within the soul itself, then is Christ in the process of formation. "I am in travail," said Paul, "till Christ be formed, in you" (Gal. 4: 19). When the mind is purified, when it is lifted above the things of the sensuous world, there seems to be no end of its enlargement. "Of the increase of his government and peace there shall be no end" (Isa. 9: 7). Baptism with water is a symbol that bespeaks the purification of the flesh; baptism with fire, the purification of the spirit, the mind. "Let us cleanse ourselves from all filthiness of

the flesh and spirit" (2 Cor. 7: 1). This leads us to an understanding of the office of John the Baptist. "There arose a question between some of John's disciples and the Jews about purifying. . . . John answered and said, a man can receive nothing, except it be given him from Heaven. . . . He must increase, but I must decrease" (John 3: 25, 27, 30). It is the duty of every one to make clean the outer man; but it should be remembered that human greatness consists in the perfection of the inner man. "For I delight in the Law of God after the inward man" (Rom. 7: 22). It is on the mental plane that man is to find "the increase of his government and peace."

John was a voice crying in the wilderness. "He preached the baptism of repentance for the remission of sins" (Mark. 1: 3, 4). He warned men "to flee from the wrath to come"; from the wrath that forever overtakes the wicked and ungodly (Matt. 3: 7). John did not claim to be the Word of God, "the lamb of God, which taketh away the sin of the world" (John 1: 29). The Word of God is in the mouth of the resurrected. Peter found the tribute money in the mouth of the fish that he drew out of the water (Matt. 17: 24–27). Savonarola, often called a prophet of righteousness, and whose simple and ascetic life resembled that of John the Baptist, said: "I cannot enlighten you inwardly, I can only strike upon your ears; but what may that avail if your intellect be not enlightened nor your affections kindled?" How can the voice avail, if there be no cleanliness of life, no illumination within? But the Scriptures tell us of the twice-born, of the resurrected, who are more than a voice; for they are the organs of the Holy Spirit.

Frederick W. Robertson, the famous clergyman of

Brighton, England, delivered a series of lectures in 1851–2–3 on the Epistles of Paul to the Corinthians; and in his forty-ninth lecture, he spoke on the text: "Let us cleanse ourselves from all filthiness of the flesh and spirit" (2 Cor. 7: 1), and when speaking of the Law he said: "The Jewish Law required only the purification of the flesh; *the Gospel, which is the inner spirit of the Law*, demands the purification of the spirit. The distinction is made in the Epistle to the Hebrews (9: 13, 14)."

The sacrifice of the animals at the door of the tabernacle tells the whole story of human salvation, just as the story of Jesus driving the animals and the money-changers out of the temple at Jerusalem tells it (John 2: 14–16). The sacrifice of the animals at the tabernacle, like the purging of the temple from all that was animal, is an illustration of that great principle which lies at the very heart of the religion of Israel, to wit: the freeing of the soul and mind of man from all vestiges of animalism. Anger, envy, hate, malice, revenge, lust, hypocrisy, greed, falsehood, cruelty, and murder are some of the devils, some of the vestiges of animalism that inhere in the souls of unregenerate man. . . . The soul of man is the tabernacle of God. "Make not my Father's house an house of merchandise" (John 2: 16).

Of course, there comes a time in the evolution of the soul of man when precepts, commands, and inhibitions; and ocular demonstrations like the sacrifice of the animals at the tabernacle and the purging of the temple at Jerusalem, are no longer of use to him; and this higher state in the evolution of the soul of man is fittingly described in the fortieth Psalm, and in the tenth chapter of Hebrews. In a word, there comes a

time when the whole drama of salvation is transferred from things outward to a righteous self-direction from within the soul itself. "Sacrifice and offering thou didst not desire; *mine ears hast thou opened:* burnt offering and sin offering hast thou not required. Then said I, Lo, I come [I now understand]: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, the Law is within my heart" (Ps. 40:6–8; Heb. 10:1–8). It seems, therefore, entirely clear that Moses, the giver of the Law, and all the great prophets of old, were fully cognizant of what the reverent and god-fearing Frederick W. Robertson was pleased to call "the inner spirit of the Law."

Jesus Christ, like all the great Masters who had preceded him, sought to relate men to the Kingdom of God; and thus to make them organs of the Holy Ghost. "When Paul laid his hands upon the disciples of John, the Holy Ghost came upon them; and they spake with tongues, and prophesied" (Acts 19:6). Peter, while living in the world, was born of water and of the Spirit (John 3:5). He was surnamed Bar-Jona (the son of the dove). The change of his name was a certification of his re-birth. Simon Bar-Jona, while living in the flesh, was related to the Kingdom of God, and was an organ of the Holy Ghost. "As I began speaking, the Holy Ghost fell upon them, as on us at the beginning. Then remembered I the words of the Lord, how that he said, John indeed baptized with water, but ye shall baptize with the Holy Ghost" (Acts 11:15, 16). There is a spiritual power which attends the ministrations of those who are born into the Kingdom of God; they are the sons of God, the sons of the Spirit, symbolized by the dove; and they make manifest the power and glory of God the Father. It is written that the power and

glory, the Spirit which attended Moses, was communicated to the seventy elders, the seventy wise men: "and it came to pass, that, when the Spirit rested upon them, they prophesied" (Num. 11:25).

To the conceited, the sensual, the mocking, the animalized, the Christly life, the life that is crucified to the world, is a stumbling-block and foolishness; "but unto them which are called" [which are awakened out of a state of sensuality and death], Christ represents "the power of God, and the wisdom of God" (1 Cor. 1:23, 24). We do not believe that John the Baptist was an organ of the Holy Ghost, as was Moses, and Elias, and Jesus. He was evidently a God-fearing man as both the Scriptures and history record; and he did what he could toward the restoration of the ancient faith of Israel, and thus in some real measure, he represented "the spirit and power of Elias" (Luke 1:17; Matt. 17:11).

Legends are often woven about the lives of distinguished persons; and perhaps, the life of no person named in the Scriptures, and who lived in the time of Jesus or before, has been the theme of more legendary comment, than John the Baptist. This may be accounted for from the fact that during the lifetime of John, there was an impression abroad that he was a reincarnation of the prophet Elias. "Art thou Elias? And he saith, I am not. Art thou a prophet? And he answered, No" (John 1:21). A legend of this character in a poetic age would naturally find ample enlargement. Legends that cluster about the lives of famous people are not ordinarily the creations of fiction; they are the creations of true poesy; and often suggest and point the way of the profoundest truths; but when viewed in this light, it stands to reason that

they should not be considered as serious and literal statements of fact. There is a legendary account of John in the first chapter of Luke that certifies to his descent from virtuous and pious people.

The object of this essay is to reveal the true character and office of John the Baptist. It is evident, we think, that John did what he could to restore the "common faith" of Israel (Titus 1:4); and to prepare a people for "the coming of the great and dreadful day of the Lord" (Mal. 4:5), the day of baptism with fire. What is here said of John, is, we believe, a proper and necessary prelude to the life, the character, and the religious office of Jesus Christ.

CHAPTER XI

JESUS OF NAZARETH

"It becometh us to fulfil all righteousness" (Matt. 3: 15).

OF the early life of Jesus of Nazareth, little is known. His disciples, Matthew, Mark, Luke, and John, like their Master, were not specially concerned with the passing, the local, and the personal. "The prophet that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord" (Jer. 23: 28). Events in time may be likened to chaff, principles to wheat. Religion is essentially scientific; it deals with principles; principles have no anniversary; and are, therefore, eternal. "Know this first, that no prophecy of Scripture is of any private interpretation." Events in time constitute the essentials of history; but the office of religion is not to record passing events. "Who is my mother? and who are my brethren?" By these words, we understand Jesus to say in effect: Is my life to be devoted to personal considerations? Or is it to be devoted to the promulgation of those truths which are eternal in their nature, and applicable alike to every human soul? Jesus, like Moses and all the great, taught and demonstrated in his own life certain principles which he desired to bring to the attention of all rational beings. "Heaven and earth

shall pass away, but my words shall not pass away." The wise do not believe that man should give heed to fables, and endless genealogies, which give rise to questions, whereby cometh envy, railings, and evil surmisings (1 Tim. 1:4; 6:4).

The genealogy of Jesus, both in Matthew (1:1–17) and in Luke (3:23–38) is traced through the line of Joseph; he was saluted as the son of Joseph and Mary (John 1:45; 6:42; Matt. 13:55; Luke 4:22). Religion is founded in principle; and is, therefore, in no wise dependent upon any fable, supernatural story, or genealogy, which may give rise to speculation, railings, and evil surmisings. Nothing vital, nothing essential to the cause of truth and of religion is a matter of speculation. Faith, that is truly faith, is not founded upon any speculative dogma; it is founded in knowledge; and the faith of knowledge comes to every human being who lives a virtuous and orderly life. "Blessed are the pure in heart for they shall see God." "That which may be known of God is made manifest to the just" (Rom. 1:19). The man whose soul is upright before God is not solicitous about the future. "The just shall live by faith." God reveals himself to His own; He awakes in the hearts of the just. "If thou wert pure and upright; surely now He would awake for thee" (Job 8:6).

There is reason to believe that Mary, the mother of Jesus, was descended through more than forty generations of monotheists and haters of idolatry (Matt. 1:17); and that her character represented the spiritual beauty of the royal race, and that Joseph was a devout and just man (Matt. 1:19). Mary, like all of her great maternal ancestors, was evidently faithful in the depths of her soul to Israel's heaven-born tradition,

to wit: that woman's first and highest duty before God and man is so to live as to be the mother of a perfect child, knowing that all things bring forth "after their kind." Mary, like every faithful daughter of Israel, no doubt prayed most earnestly that her first-born should be a male child without blemish in mind, and heart, and body; and that he might become a mighty prophet in Israel. All great mothers belong to the race of the regenerate; they have all come out of Egypt; they are the paragons of virtue; they are not bondwomen obsessed by the sensuous life; they are free women; they are the descendants of the divine Sarah; and like her they are the mothers of the children of promise. If we would have children without blemish, we must first have men and women who are devotees of virtue, and are, therefore, fit for parentage.

It is the mother who, in the language of the Scriptures, is said to build the tabernacle of flesh wherein dwells the soul of man. "The Lord make the women that come into thy house like Rachel and like Leah, which two did build the house of Israel" (Ruth 4: 11). Mary, like Rachel and like Leah, was faithful to her heaven-descended duty; and like them her prayers were answered; the man or the woman who lives worthy of a divine office, is not denied its fulfillment. Great is the glory of her who is the mother of a perfect child; and great is the degradation of her who is the mother of a blind, a deformed, or a degenerate child. The heaven-born traditions and ideals of ancient Israel have been lost for many centuries. There once lived in the world a royal race; but the descendants of this holy and glorious race have in the main lapsed into the "Gentile state." There seems to be none who believe in the godlike possibilities of man; all seem to be walk-

ing in darkness and confusion. Men and women are alike neglectful of the high and holy responsibilities of life. Where there is no virtue, there is no wisdom. "Where there is no vision the people perish."

It is written that Jesus was born in Bethlehem of Judea in the days of Herod the King, and that wise men came from the East, saying "Where is he that is born King of the Jews?" It is related that these wise men did obeisance to the infant Jesus, and presented unto him gifts: gold, frankincense, and myrrh. Gold is a symbol of wisdom, the virtue of the head; frankincense of purity of heart, the seat of life and love; and myrrh is a symbol of chasteness and restraint, it stands for the virtue of temperance. Jesus was born King of the Jews. He was a true representative of the royal race; he was wise in head, pure and valorous in heart, and his loins were girded. It is written that Joseph was sold into slavery by his brethren to a company of Ishmaelites who came from Gilead with their camels, bearing spicery, and balm, and myrrh which they were carrying down to Egypt (Gen. 37:25). These aromatic spices are descriptive of Joseph's character. They who rule Israel love righteousness and hate wickedness; they are anointed with the oil of gladness above their fellows; and their garments smell of myrrh, and aloes, and cassia (Ps. 45:7, 8).

Joseph was born a king; he was a ruler "over all the land of Egypt." All do obeisance to Joseph (Gen. 37:7; 41:43; 43:28). Wisdom, reason in Its purity, is the first-born of Heaven; and It is entitled to ride in the second chariot (Gen. 41:43). The sons of God are the fit organs of It. All who are in truth Israelites are ruled of Wisdom. It is their shepherd. "They shall have *one shepherd*" . . . "My servant David

shall be their prince forever" (Ezek. 37:24, 25). "Wisdom in all ages entering into holy souls hath made them friends of God, and prophets" (Wisd. of Sol. 7:27). Wisdom is the chief shepherd that forever rules the just. "The children of Israel shall return, and seek the Lord their God, and David their King" (Hosea 3:5). They are Israelites who seek God, and live worthy of wisdom. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4; Ps. 80:1).

In the twelfth chapter of first Clement, it is written that the bird Phœnix, the symbol of the resurrection, builds itself a nest of frankincense and myrrh, before it dies to the world. This ancient allegory is intended to teach and does teach, that the resurrection of the soul of man out of a state of death into the spiritual state of consciousness is the result of purity of heart and chasteness of body. The soul that would experience a glorious resurrection must resemble in the depths of its nature the materials of which the Phœnix builds its nest.

In Matthew (2:13–15), it is written, that Joseph is admonished of Heaven to take the young child and his mother, and flee into Egypt; for Herod the King, like Pharaoh in the time of the infant Moses, desired to destroy the child of promise. This is the ever-present attitude of carnal, animalized mind toward the spiritual. The wicked man stands in mortal dread of the just. "For Herod feared John, knowing that he was a just man." "And Ahab said unto Elijah, Hast thou found me, O mine enemy?" The sword is an ancient symbol of justice. "Think not that I am come to send peace on earth: I am come not to send peace, but a sword." "He that hath no sword, let him sell his

garment, and buy one." Let a man sacrifice all, even his garment, to be just. Herod the King, like all the wicked, feared the coming of the just. In the coming of the just, he read his doom.

It is also written, that Joseph took the young child and his mother down into Egypt, to the end that certain words of prophecy might be fulfilled, wherein it is said: "Out of Egypt have I called my son" (Matt. 2:15). According to the symbolism of the Scriptures, all of God's sons are called out of Egypt. Egypt is the home of the primitive and sensuous man; it is the home of those who live in the "Gentile state" of consciousness; persons living in this state are said to be dead and in their graves awaiting resurrection (Ezek. 37:13; Ex. 12:33; John 5:28; Hosea 13:14; Ps. 31:17). Israel is the last-born in time, but the first-born in power. It is written that Moses said unto Pharaoh: "Israel is my son, even my first-born; let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy first-born" (Ex. 4:22, 23). The Gentile is the first-born of man; the Israelite is the first-born of God. First a Gentile, and then an Israelite; the first-born of the Egyptians are slain, that the first-born of Israel may live. Every one who would attain to his own must die to the Egyptian state of consciousness, and be born into the spiritual life of Israel. This is the resurrection of the dead.

Jesus, like all the great, must come out of Egypt (Matt. 2:15–18). Every mother in Israel is destined to suffer the fate of Rachel, who cried, and would not be comforted, because her children were carried away to Egypt; but God has promised comfort to Rachel; and to every mother in Israel. "Refrain thy voice from

weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy" (Jer. 31: 15, 16). Every one who lives a clean and virtuous life; every one who is an Israelite in his heart, has abandoned "the land of the enemy."

When Herod the King was dead, Joseph took the young child and his mother, and came into the land of Israel; and they dwelt in a city called Nazareth: "That it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene" (Matt. 2: 23). A Nazarene is one who is born of regenerate parents; and is, therefore, predisposed to virtue from his earliest childhood. He is the child of promise, as was Isaac. The bones of the living are clothed upon with flesh; the bones are interior to the flesh; and those who are dead to spiritual truths are likened to dry bones; but it is written that those who resemble dry bones, who are inwardly dead, are to be awakened out of their state of death (Ezek. 37: 1–5). While the bones are a symbol of that which is most inward, the hair represents that which is most outward; the hair of the Nazarene is not to be despoiled, "no razor shall come on his head; for the child shall be a Nazarite unto God from his mother's womb" (Judges 13: 5; 1 Sam. 1: 11; Num. 6: 5).

The Nazarene is the type of the regenerate child; and in his early childhood he is said to represent spiritual power in its ultimation. In the evolution of the human soul, the external yields to the internal. In the allegory of Samson it is written "There hath not come a razor upon my head; for I have been a Nazarite unto God from my mother's womb" (Judges 16: 17) It is said that the marvelous power of Samson

was in "the seven locks of his head" (Judges 16: 19). The Nazarite is the antithesis of him who is the representative of dry bones. The faith of the Nazarite is no doubt stated in the chaste and simple words of Milton:

> I know no spells, use no forbidden arts;
> My trust is in the living God, who gave me,
> At my nativity, this strength, diffused
> No less through all my sinews, joints, and bones,
> Than thine, while I preserved these locks unshorn,
> The pledge of my unviolated vow.
>
> MILTON: *Samson Agonistes.*

The story of the Nazarite child is intended to teach and does teach the high responsibilities that heaven imposes on parents; it teaches the marvelous possibilities of human holiness; it teaches that they alone are fit to be parents who are sound in mind, and heart, and body; it teaches that men and women should so live as to ultimate the power and glory of the spiritual life; it teaches that the fit are the regenerate, the chaste, the just. "That which may be known of God is made manifest in the lives of the just" (Rom. 1: 19).

It is written that when the young child was eight days old, he was circumcised, and "his name called Jesus." It will be recalled that Abram and Sara had their names changed to Abraham and Sarah before the birth of Isaac; and that Abraham himself was circumcised after the change of his name (Gen. 17: 26). Isaac was born of regenerate parents, and was circumcised when eight days old. The children of the regenerate shall be circumcised when eight days old. "Among you, he that is eight days old shall be circumcised"

(Gen. 17: 10, 12). The number eight as here used is indicative of the perfection of the parents, and prefigures the perfection of the child. The act of circumcision certifies certain ideas, to wit: that the parents of the child circumcised are not Egyptians; that the child is born of regenerate parents; that virtue begets virtue; that character is communicable; that a virtuous and holy ancestry is conducive to a like posterity; and that the regenerate are "an holy nation." The idea that men and women can attain to such a high degree of perfection and moral excellence, that the children born to them will be without blemish in mind, and heart, and body, is at the heart of the Mosaic Law. If men and women would live faithful to the Law of Human Life, then every child born into the world would be a "Nazarite unto God from its mother's womb."

In Luke (2: 41) it is recorded, that Jesus when twelve years old went with his parents to the feast of the passover, and when the festivities were at an end Joseph and Mary started on their return, and went a day's journey; and the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew it not; and that they returned to Jerusalem; and "*after three days* they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions"; and it is written that when his mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing" (Luke 2: 48); he replied: "Wist ye not that I must be about my Father's business?"

It is said that he went to Nazareth with Joseph and Mary, "and was subject unto them; and that he increased in wisdom and stature, and in favor with God

and man." It is remarkable that a boy twelve years old should have abandoned the company of his parents, and "their kinfolk and acquaintance" and have tarried behind in Jerusalem in order to converse with the doctors of the Law in the Jewish temple. It would seem that Jesus was a religious enthusiast; and that his mind and heart were set upon the acquirement of religious knowledge; and that he was so intent upon a contemplated religious career that he was oblivious to personal considerations. He who is in love with the things of the world is preoccupied; the great mass of mankind everywhere are hurried, and worried, and obsessed by passing shows; their affections are set upon things below. He alone is great whose mind and affections are intently directed toward high, abiding, and holy objects of thought.

Jesus was a "Nazarite unto God from his mother's womb." He did not quench the Spirit; no razor came upon his head; he evidently did what he could from an early age to ultimate the power and spirit of God that abides in every regenerate soul. He early learned that the secrets of heaven are made manifest to the just (Rom. 1:19) and that by virtue, and by virtue alone can man attain to knowledge of spiritual things. "The observation of nature," says Goethe, "requires a certain purity of mind, which can not be disturbed or preoccupied by anything." He alone is great who has escaped the obsession of things, and lives in the realm of pure thought; he alone beholds the works of nature in their true relation who is not disturbed or preoccupied by the passing shows of the mutatious animal world. "Men and women," as Emerson has truly said, "are only half human." Mankind is slowly emerging from a state of animalism; they live lives

only half human; and countless numbers live lives of wickedness and prostitution wholly unknown to animals domestic or wild. This great wickedness and sin against God, this fall of man, is a prostitution of reason, the first-born of heaven.

As long as men and women abide in the Egyptian state of consciousness, as long as they sojourn in the land of Ham (Ps. 105:23), as long as they are in the "Gentile state," as long as they cultivate and nurture the animal traits: envy, hypocrisy, falsehood, hate, greed, malice, revenge, lust, and murder, they are dead and oblivious to the kingdom of pure thought; they are oblivious to the Kingdom of Heaven. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." "We know ourselves to be truly human only by discovering and exercising super-animal traits." These words are accredited to the late Henry George, whose humane and simple life was a benediction to many of his fellows. "The God that dwells within man endows him with Wisdom; the animal endows him with force," says Franz Hartmann. The world in which we live is an animal world; and every human birth into this world is, therefore, an animal birth. They that are true followers of Christ "have crucified the flesh." All flesh is doomed; it is essentially animal in its nature.

"For the life of the flesh is in the blood: and I have given it to you wherewith to make an atonement for your souls upon the altar: for it is the blood that makes an atonement for the soul" (Lev. 17:11). The animal nature of man is antagonistic to God, and must be conquered and crucified, if man would attain to a conscious knowledge of his Creator; this is the way of salvation. In a sense, we are born amidst the

animals, and cradled in a manger. The shepherds are the heralds of the child of promise; for they are the keepers of the sheep.

The order of nature is: first the animal, and then the human, or first the natural, and then the spiritual; first Cain, the animal man, and then Abel; first Esau, the hairy man, and then Jacob; first the Gentile, the first-born in time, and then the Israelite, the first-born of God. The soul's evolution has its invariable law. The flesh and the Spirit, says Paul, "these are contrary the one to the other." Paul tells the Galatians what "the works of the flesh are," and what "the fruit of the Spirit is," and that they "that are Christ's have crucified the flesh" (Gal. 5: 17, 19, 22, 24). Man, would he be a man, must conquer and destroy the vestiges of animalism that inhere in his soul. "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke 19: 27).

The end and aim of religion is to humanize. No man is born out of the "Gentile state," the animalized state, into the human state of Israel, except he pass by the way of the wilderness. God led Israel "not through the land of the Philistines, although that was near, but through the way of the wilderness of the Red Sea" (Ex. 13: 17, 18). All are destined to be led by a way "which the vulture's eye hath not seen." The wilderness is a symbol descriptive of a life of affliction, of grief, and of provocation. Man is made perfect by suffering. All the unregenerate are doomed to crucifixion. The lower principles of the human soul, the seat of the carnal appetites, which correspond to the body of flesh, must be made the willing and obedient servant of right reason and a virtuous heart.

Reason is the governing principle of the human soul, and the affections of a righteous heart are the faithful handmaids of reason.

Plato in his *Republic*, when speaking of the three principles of the human soul, compares them to the higher, the lower, and the middle notes of the scale of music; and says that these principles must be attuned one to the other; that they must be bound together, if the soul would be entirely harmonious. But a thousand years before the coming of Plato, Moses, the servant of God, explained the nature of the human soul and the mode and manner of its orderly evolution in a marvelous and incomparable variety of symbols. It now remains to be seen whether Jesus of Nazareth lived and taught the Law of Human Life proclaimed by Moses and restored by the prophet Elias; and in some measure lived and taught by Pythagoras, Socrates, Plato, and by all who "fear God, and worketh righteousness" (Acts 10:35; Rom. 2:13).

There is nothing in the Scriptures of a historical nature to inform us as to the mode and manner of the life of Jesus from his twelfth to his thirtieth year. But it is written that when twelve years old he abandoned the company of his parents, and "their kinfolk and acquaintance," and tarried behind in Jerusalem in order to converse with the doctors of the Law in the Jewish temple. This temple was the rendezvous of the most devout and learned of Israel. All the people of Israel, except those living in remote lands, were expected to come to this temple, and participate in the annual feast of the passover, and the other feasts commemorative of the moral triumphs of Israel. This temple was the central and dominant religious institution in all Israel. It was given this prominence

for the purpose of uniting all Israel in One indissoluble brotherhood, for the purpose of bringing together in one place the most learned and pious, to the end that the Law proclaimed by Moses might be faithfully interpreted. In a word, the temple at Jerusalem was the rendezvous of the doctors of the Law, the most pious, the most learned, and the most distinguished in all Israel.

It stands to reason that Jesus was a boy of marvelous intelligence, a religious enthusiast at the age of twelve; and that he ardently desired to know what the doctors in the temple taught; for it is said that he was found "sitting in the midst of the doctors, both hearing them, and asking them questions." When we consider this incident, and the answer he made to his mother, when she reproved him because of the sorrow he had brought on his father and herself; and when we also consider the bold, the active, the strenuous character of his ministry, we are not left in doubt as to the mode and manner of his life during that period of which we have no written account.

Jesus was evidently devoted to virtue from his youth; he was a "Nazarite unto God from his mother's womb." Jesus desired above all to live in perfect obedience to the Law of Human Life; and to illustrate in his own life this Heaven-born Law; and thus to prove to all men the marvelous possibilities of man. The glory of Jesus' life lies in the fact that he lived worthy of the Law. "Open thou mine eyes, that I may behold wondrous things out of Thy Law" (Ps. 119: 18). This is the prayer of all the great. In the life of Jesus we behold the fulfillment of the Law. Jesus lived and taught the Law of Human Life. "I am the way, the truth, and the life: no man cometh unto the Father,

but by Me." No man attains to a true knowledge of God except he fulfill the law which was demonstrated in the life of Jesus.

It is written that Jesus came from Galilee unto John, to be baptized of him. "But John forbade him, saying, I have need to be baptized of thee." "And Jesus answering said unto him, Suffer it to be so now: *for thus it becometh us to fulfil all righteousness*" (Matt. 3: 13–15). Jesus was circumcised when eight days old. Circumcision of the flesh, and baptism with water, are symbols expressive of the same truth, namely: the "putting off" of the carnal life, "the putting off from the body the sins of the flesh" (Col. 2: 11). "We are circumcised by baptism," said Justin Martyr. If it be true that both circumcision and baptism certify to the same truth, to wit: regeneration, the re-birth, the resurrection, then why should Jesus ask to be baptized of John? Jesus of Nazaréth was a great prophet; he came to live and teach the Law of Human Life; and there were some among the Jews who were prepared in a measure to receive the truth. The message of Jesus was addressed first to the Jews, and then to the Gentiles; first to them that are near, and then, "to all that are afar off" (Acts. 2: 39). The Jews were the only people who were prepared to receive the message of a prophet. All of Jesus' disciples were Jews. The most spiritually developed of Jesus' disciples were Peter, John, and James the brother of John, and they, because of their development, were most in the company and confidence of Jesus. "He suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maid" (Luke 8: 51).

Baptism with water is the symbol whereby a Gentile is changed into a Jew, an Israelite. Circumcision

related Jesus to the Jews; and baptism with water to the Gentiles. Jesus lived and demonstrated in his life what he taught; he did not assume to ask any man, Jew or Gentile, to do anything other than what he had first done himself; his life was identical with what he taught. It becometh us first to do what we would ask others to do; "thus it becometh us to fulfill all righteousness." It stands to reason that he is the greatest teacher of the Law of Righteousness who reveals the greatest virtue and perfection in his own life, and who lives a life identical with what he teaches.

It is said that his presence conferred a benediction. "And the whole multitude sought to touch him: for there went virtue out of him, and healed them all." The idea of a life lived in obedience to a heaven-given Law, and far transcending in virtue, and power, and glory the life of which the world has any real knowledge, is intended to be and is illustrated in the lives of the patriarchs, and the prophets.

The Greek philosophers had a knowledge of the Law of Human Life; and it seems that Pythagoras, the sage of Samos, and Socrates and Plato of Athens, and perhaps many others, lived clean and orderly lives, and attained to very great power and wisdom. They taught, as did the Hebrew prophets, that knowledge is born of virtue; that he alone attains to wisdom and power whose soul is conformed to the divine order. In Plato's dialogue *The Republic*, is the following passage:

Was Homer privately a guide or teacher of any? Had he in his life-time friends and associates who loved him, and handed down to posterity an Homeric way of life, as Pythagoras was beloved and his successors, who at this day *call their way of life by his name* (Pythagorians), and

who do appear to have a certain distinction above other men? Nothing of the kind is recorded of Homer. . . . And are we to believe that the contemporaries of Homer, or again of Hesiod, would have allowed either of them to beg their way as rhapsodists, if they had really been able to improve mankind? Would they not have been as unwilling to part with them as with gold, and have compelled them to stay at home with them? Or, if the Master would not stay, then the disciples would have followed him about everywhere until they got enough education?

Jesus, like all the great, taught and revealed in his own life the glorious and godlike possibilities of man. His way of life was in accord with the Law given to the people of Israel through Moses. "Did not Moses give you the Law? and yet none of you keepeth the Law" (John 7: 19). Jesus taught that they who live the Law, who "keepeth the Law," which was demonstrated in his life, could know what he knew, and could do what he did. He emphasized this truth. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works shall he do" (John 14: 12). If we assign to Jesus a nature other than human, then religion becomes a matter of speculation, and the Scriptures a book of riddles; but if we take the view that his soul was builded "after the pattern which was shown Moses in the mount"; in a word, that his soul was in its essential principles like every other human soul, then it is submitted that the Hebrew Scriptures teach principles, which are scientific, that they point the way of human life, that they are teachable, and that religion is, therefore, not a matter of speculation.

Jesus' life was a demonstration of the Law. "I am the way, the truth, and the life." Nothing is a

matter of speculation, that can be demonstrated. The Scriptures teach that there is a Law of Human Life; and that obedience to this Law will lead the faithful into a conscious relation with the source of Being. "That which may be known of God is manifest to the just: for God hath showed it unto them" (Rom. 1:19). The condition of knowing God is a life attuned to justice. Let us contemplate what Justice is in the light of Greek philosophy. The virtue of reason, Plato calls *Wisdom*, its seat is in the head, it is the measuring and the directing virtue, since it must govern the soul; the virtue of the heart is *Valor*, valor is the handmaid of wisdom, the pure in heart are dauntless; the virtue by which the sensuous desires in the lower principle of the soul are restrained and girded is *Temperance;* and lastly, the virtue that represents the poise, the balance, the equity, and the divine harmony of the soul is *Justice.* "If a man is at heart just, then, in so far, is he God. The safety of God, the majesty of God, do enter into that mind with Justice." These are the inspired words of Emerson. The heart is the life center. He who is just in his heart makes manifest the Spirit of God. "He that hath seen me hath seen the Father" (John 14:9). The sword is an ancient symbol of Justice; it is written that there is a flaming sword at the entrance to paradise; and that it points the way to the tree of Life (Gen. 3:24). Jesus admonished his followers to sacrifice all in order to be just, "He that hath no sword, let him sell his garment, and buy one."

Jesus, like all the great, had his wilderness experience. It is written that after he was baptized of John, he was led into the wilderness by the Spirit to be tempted of the devil (Matt. 4:1). He is said to have "fasted

forty days and forty nights." This does not mean a fixed time; it means a period of discipline and chastening. Man is made perfect by suffering; and this period may be long or short, according to the severity of the discipline, and the character of the penitent. The phrase, "Forty days and forty nights" is a figure of speech which is intended to represent that period of discipline and chastening which is necessary to render the soul of man just and harmonious in all of its principles.

Jesus is represented by his biographers, Matthew, Mark, Luke, and John, as teaching the same doctrine concerning the nature of the human soul which was first taught by Moses, and afterwards by the prophets, and also by the Greek philosophers. It is evident that all temptations may be summarized under one or another of three heads: temptations that appeal to the carnal appetites; temptations that tend to corruption of the heart, the affections; and lastly, temptations that tend to debauch and destroy the freedom of the mind. Let us now contemplate the nature of Jesus' threefold temptation in the wilderness:

(1) "And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God" (Luke 4: 3, 4). This allegory represents Jesus as being tempted to act in obedience to the lower principle of his soul. This is the temptation that marked the fall of Adam; and of every Adam that has fallen from the spiritual plane of consciousness to the carnal plane. Satan tempts Jesus to sacrifice all for the gratification of his carnal appetites. He who abandons reason, and takes counsel of his carnal ap-

petites sacrifices Paradise, and is a fallen Adam. If man would be great, and upright, and holy, and just, he must be faithful to truth, to "every word of God"; he must take counsel of reason that abideth at the summit of the temple, and not of Satan the destroyer, the prince of the world.

(2) And the devil showed Jesus all the kingdoms of the world, and said unto him, "All this power will I give unto thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If thou, therefore, wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Luke 4: 5–8). This was an appeal to the affections. Set your heart upon the things of the world, says Satan; and you shall participate in its power and glory.

In the allegory of Adam, and Eve, and the Serpent, Eve represents the heart, and the affections of the heart. When the affections are enamored of the power and glory of the world, then is Adam in peril, then is Adam tempted to sacrifice Paradise, and fall with Eve into a state of carnality and death. Paradise is a figure of speech that represents a high and holy state of consciousness, that relates Man, Manas, to God. The lower principle of the human soul in the unregenerate man, is forever seeking to debauch the affections, and dethrone Adam; man worships Satan, when his mind and heart are set on things below. The power and glory of the world "is delivered unto me," says Satan; the world in which we live is animal, and sensuous. Man, would he attain to his true inheritance, must abandon the spirit of the world; and must set his mind and heart upon things above. "My kingdom is not

of this world: if my kingdom were of this world, then would my servants fight." It is the duty of man to rise above the carnal spirit of the world, and put it behind him, and worship the Living God in Spirit and in truth. It is the duty of man to set his affections upon things above and not upon things below. "Set your affections on things above, not on things on the earth" (Col. 3:2). "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, *and only him shalt thou serve.*"

(3) In this allegory, Jesus is represented as being at the top, or crown of the temple at Jerusalem. This is significant, when we contemplate that this edifice, like the tabernacle, was so constructed as to represent the soul and body of man. Reason is godlike; it is spiritual; and it should forever maintain itself at the summit of the temple. When Jesus is sitting at the summit of the temple, he is thus addressed by Satan: "If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God" (Luke 4:9–12). The Scriptures speak of God as mentality. "He is One Mind" (Job 23:13). Abraham is commanded to divide the animals; for they are symbols representing the principles of the human soul itself; "but the birds divided he not" (Gen. 15:10). The birds represent the spiritual; the mentality of the universe is One and indivisible. In Plato's *Philebus*, Socrates is reported as saying: "Do not then suppose that these words are spoken rashly by us, O Plotarchus, for they are in harmony with the testimony of those who said of old time that mind rules the universe." Man is the son of God because

he is endowed with mentality; because he partakes of the nature of his Creator. The just are "partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4).

When the lower principle of the soul, the seat of the carnal desires, called Satan, counsels reason at the summit of the temple to cast himself down, then is the Lord tempted. Pure mentality, we believe to be the first-born of God, the Son of God, the only-begotten of God. They who live in obedience to the Law of Human Life are the sons of God. The sons of God are the sons of Mind; they are those who live and abide in a state of consciousness that transcends the subtle, the sensual, the carnal consciousness, symbolized by the serpent. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, whereby ye cry Abba, Father" (Gal. 4:6; Col. 1:12, 13; 1 John 3:1, 2). Reason is lordly; it is spiritual; and obedience to it relates man to God. The Virtue of Reason is Wisdom. All conscious evil is an offense against reason; it is an offending against the Lord. We should not do violence to reason by doing that which we know to be wrong, nor should we tempt others to do wrong. Heaven forbids the violation of reason. "Thou shalt not tempt the Lord thy God."

This allegory, with its three-fold temptation, resembles the story of Adam, and Eve, and the Serpent; but Jesus, the second Adam, does not fall. He is not the victim of the wiles of Satan. He triumphs over Satan; he is his Master. "Get thee behind me, Satan." None, it would seem, while living in this world, are absolutely immune from temptation. "And when the devil had ended all the temptations, he departed from him for a season" (Luke 4:13). Jesus is here repre-

sented as having attained to an exalted state of consciousness, that makes man the master of all worldly temptations. Man must maintain himself at the summit of the temple, if he would be free and at peace; he must sit enthroned at the summit if he would command Satan. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). He has overcome the world who is capable of resisting its every temptation. The son of man, the mentality of man, must be lifted up, "as Moses lifted up the serpent in the wilderness," if man would truly be a man. When man is lifted up above the temptations of the sensuous world, when he is born of the Spirit, when he is related to the Kingdom of God, then he realizes the Oneness of God, and that he is an organ of the Holy Spirit, and that all is of God. "When ye have lifted up the son of man [when ye have lifted up your own minds above the things of the sensuous world], then shall ye know that I am he, and that I do nothing of myself" (John 8:28).

Jesus is faithful to the Law. Every time he is tempted, he replies with a command promulgated of Moses. "Command this stone that it be made bread." To this Jesus answers: "It is written, That man shall not live by bread alone, but by every word of God" (Deut. 8:3). When he is importuned to set his heart upon the things of the world, he replies: "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Deut. 6:13). When he is tempted to debauch his mind, to cast himself down from the summit of the temple, his answer is: "It is said, Thou shalt not tempt the Lord thy God" (Deut. 6:16). Jesus was subjected to great trials and temptations;

and he proved himself a master, for it is said: that he "returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all" (Luke 4: 14, 15).

It is a fact well known to students of Hebrew literature, that the Jewish temple, or the principal house of worship in Jerusalem in the time of Jesus' ministry was fashioned in its form, structure, and appointments, after the pattern of the tabernacle shown Moses on the mount, and builded by the inspired artizan Bezaleel. In a preceding chapter dealing with the life and character of Moses, we have attempted in a general way to explain the significance of the tabernacle; and it is only necessary now to repeat, that the temple in Jerusalem, in which Jesus is said to have "taught daily" (Luke 19: 47), was in all respects a type or pattern of the tabernacle, except that the tabernacle was portable, while the temple was concrete and immovable. If it is true that the outer court of the tabernacle represented the human body, and its inner structure the nature of the soul itself, then it is apparent that the Jewish temple in Jerusalem had a like significance.

In the second chapter of John, it is written, "And the third day there was a marriage in Cana"; and Jesus, and his disciples were called to the marriage; and that Jesus turned water into wine. Water is typical of carnal mind; and wine is a symbol of wisdom. "The third day," and "the seventh day" are expressions often used in the Scriptures to express perfection. "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected" (Luke 13: 32). The feast of Cana, is the feast that wisdom gives to all her votaries; it is the celebration of

the triumph of man over his animal nature. "Wisdom hath builded her house"; she hath builded the spiritual body; she hath made the soul perfect; "she hath killed her beasts; she hath mingled her wine; she hath also furnished her table" (Prov. 9: 1–3). This is the celestial marriage which celebrates the unity, the concord, and the harmony within the soul itself. The mind and the heart of the truly great, of the intuitional and the prophetic, act in perfect accord; for in such the lower principle of the soul is the willing servant of the higher. When Abraham returns from conquering and destroying his five rebellious kings, a symbol of his own animal nature, he is given a feast. Melchisedec the king of wisdom, the priest of the Most High God, "brought forth bread and wine" (Gen. 14: 18). "Your father Abraham saw my day, and rejoiced" (John 8: 56). Joseph, who "ruled over all the land of Egypt" was an attendant at the feast of Cana (Gen. 40: 20). This feast may have been experienced by Joseph while in prison, for in its real nature it is entirely personal. The faithful Job, it seems, was banqueted on the third day (Job 42: 11). Jesus is here represented as having attained to wisdom. "His mother saith unto the servants, Whatsoever he saith unto you, do it" (John 2: 5). "Wisdom in all ages entering into holy souls hath made them friends of God, and prophets" (Wisd. of Sol. 7: 27). What Jesus did at this feast, is said to have marked the beginning of his miraculous life; for it is written that he "manifested forth his glory, and his disciples believed on him" (John 2: 12).

After this, Jesus and his disciples went down to Capernaum; and they continued there not many days. And the Jews' passover was at hand, and Jesus went

up to Jerusalem; and found in the temple those that sold oxen and sheep and doves and the changers of money; and when he had made a scourge of small cords, he drove them all out of the temple. And he said unto them that sold doves. "Take these things hence; make not my Father's house an house of merchandise." Then answered the Jews and said unto him, "What sign showest thou unto us, seeing that thou doest these things. Jesus answered and said unto them, Destroy this temple and in three days I will raise it up." Then said the Jews, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" "But he spake of the temple of his body." "Your body is the temple of the Holy Ghost," said Paul. The temple at Jerusalem, the symbol of the body, and the soul of man, is purged of all animalism; all that is carnal and sensual is cast out. "Make not my Father's house an house of merchandise." This story is a repetition of the Law of Human Life proclaimed by Moses, which is, that all vestiges of animalism within the soul itself must be sacrificed. This law points the way whereby man arises out of a state of animalism into a state of humanism. Envy, hate, malice, greed, lust, hypocrisy, falsehood, and murder, are some of the animal traits that infest the consciousness of unregenerate man; they are the devils that are forever leading man in every direction except the right one. There is a plane of consciousness that transcends the carnal and animal. It is disclosed in the lives of those who have purged the temple of the animals, the money-changers, and them that sell doves, and who sit composedly at the summit of the temple and command and cast out devils; and all those that abide at the summit of the temple are of one mind

and of one spirit; they are so because they are the organs of the Holy Spirit which is entirely given to holy offices: to Truth, to Wisdom, to Love, and to Righteousness and just Judgment. "For as many as are led by the Spirit of God, these are the sons of God; and the Spirit Itself beareth witness with our spirit that we are the children of God" (Rom. 8: 16). The just constitute a holy fraternity; there is no brotherhood, except the brotherhood of the just. When man, the son of man, is lifted up, and made free from the torments of obsessing devils, then it is that he beholds the Kingdom of God wherein is life, and truth, and beauty, and love, and harmony, and justice. "When ye have lifted up the son of man, then shall ye know that I am he, and that I do nothing of myself."

"And the Jews' passover was at hand, and Jesus went up to Jerusalem" (John 2: 13). Why did Jesus attend the feast of the passover? What does this feast commemorate? It is a commemoration, a celebration, of the escape of man out of the sensuous and fallen state represented by the Egyptian life. All the faithful are commanded to celebrate this glorious event in the life of man. "All the Congregation of Israel shall keep the passover" (Ex. 12: 47). "*Remember this day, in which ye came out from Egypt, out of the house of bondage.* . . . And it shall be a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's Law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt. Thou shalt therefore keep this ordinance from year to year" (Ex. 13: 3, 9, 10).

"Destroy this temple, and in three days I will raise it up" (John 2: 19). Whatever power man has over his physical body is the result of the improvement of

his spiritual body. If man would be the master of his outer body, he must first make perfect his inner body. A heavenly work indeed is the building of the spiritual body, the inner body, the soul; for it is the seat of virtue; it is the abiding entity.

> Dust thou art, to dust returnest,
> Was not spoken of the soul.
>
> LONGFELLOW.

The world is full of people who are worried, and hurried, and preoccupied; they are enamored of sensuous things; they spend all their energies in feeding, and clothing, and housing, and in giving pleasure to their carnal bodies; and their spiritual bodies are weak, blemished, deformed, and dead. Such people are said to be dead and in their graves. "And ye shall know that I am the Lord, when I have opened your graves" (Ezek. 37:13; Hosea 13:14; Ps. 31:17; Dan. 12:2; John 5:28). Life and death are states of the soul, and not of the body. The work of man, which is decreed of Heaven, and which takes precedence of all other work, is the purification of the soul, the making perfect of the spiritual body. This work must be concentered on the soul; for the purification of the soul is necessary to the purification of the body. He lives worthy of the privileges of life who finds delight in the improvement of his soul, the inner man. "I delight in the Law of God after the inner man" (Rom. 7:22). Nature works from the inside out. "He is good whose soul is good," said Plato. The natural body is sensuous; it cannot initiate the spiritual. "It is the Spirit that quickeneth; the flesh profiteth nothing." "Cleanse *first* that which is within the cup and platter, that the outside of them may be clean also" (Matt. 23:26).

"Destroy this temple, and in three days I will raise it up" (John 2: 19). In the preceding chapters of this book, which review the experiences of the patriarchs and prophets, it is shown that there are three epochs in the evolution of the human soul and these epochs are often spoken of as "three days." Jesus' life, like the life of Moses and all the great, is an illustration of the mode and manner of the soul's evolution. The life of Moses reveals quite clearly the three epochs in the soul's development.

(1) Moses is said to have lived forty years in Egypt. This is the Egyptian epoch of his life, the Gentile period. It is written that this period of his life came to a tragic end, and that he fled from Egypt. (2) It is said that Moses was forty years in the wilderness; that he led the flock to the back side of the desert, to the mountain of God, even to Horeb. By this we understand that Moses underwent a great discipline and chastening. In a word, that he drank the cup of adversity to its dregs. This period is figuratively spoken of in the Scriptures as a fast of "forty days and forty nights." (3) Jesus tells how Moses was resurrected from the dead at Horeb. Moses' escape from Egypt prefigures his resurrection; but his illumination, his glorious resurrection was realized at Horeb. "And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living" (Mark 12:23–27). God is said to be the God of the "living," of the resurrected; for they alone are conscious of God; those in the Gentile state are dead to God; they are unmindful of God, and the Law of Human Life. It is

recorded that Moses lived forty years after his resurrection; and that the Law of Life, or the Law of Jehovah was given to the people of Israel through him during this third and last epoch of his life on earth. Moses, it would seem, attained to the Kingdom of God forty years before he departed from the world. "Verily, I say unto you, there are some standing here which shall not taste of death till they see the Kingdom of God" (Luke 9: 27).

The Scriptures refer to the resurrection as occurring at the beginning of the third day; Hezekiah was healed on "the third day," and went up into the house of the Lord (2 Kings 20: 5); this is a brief way of saying that the illumination, or resurrection, marks the beginning of the third epoch in the evolution of the human soul, as is illustrated in the life of Moses. It is evident that Jesus taught the same doctrine concerning the nature of the human soul and the mode and manner of its evolution which was proclaimed by Moses. Jesus referred to the three epochs that mark the journey of the human soul to perfection in a single sentence. "Behold, I cast out devils, and I do cures to-day and to-morrow, and the *third day* I shall be perfected" (Luke 13: 32). Jesus, like Hezekiah and all the great of old, went "up into the house of the Lord" on the "third day."

Jesus often referred to the "third day," or the day wherein man is said to attain to perfection. "Your father Abraham saw *my day* and rejoiced" (John 8: 56). The marriage feast in Cana on the third day (John 2: 1), was the celebration of Jesus' resurrection from the dead; of his death to the sensuous world; and of his birth into the spiritual life. On and after this day, Jesus is a son of God; he is a prophet; he is an

organ of the Holy Spirit; he is a Master in Israel and he is so recognized by his mother, and his disciples. "His mother saith unto the servants, Whatsoever he saith unto you, do it" (John 2:5). "This beginning of miracles did Jesus in Cana of Galilee, and he manifested forth his glory; and his disciples believed on him" (John 2:11).

Jesus is said to have died twice. His first death was a death to the world; and his second death was upon the cross. "Jesus died unto sin *once;* but that he liveth; he liveth unto God" (Rom. 6:10). "For he that is dead [to the world] is freed from sin" (Rom. 6:7). "He that hath suffered in the flesh [and died to the world] hath ceased from sin" (1 Peter 4:1). "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven"; blessed are the poor in spirit: for they have suffered in the flesh, and are depleted of the spirit of the world. "He that overcometh [the world] shall not be hurt of the second death" (Rev. 2:11). It is written that Jesus was twice resurrected from the dead. "The God of peace brought *again* from the dead our master Jesus Christ, that great shepherd of the sheep" (Heb. 13:20). "Christ must needs have suffered, and risen *again* from the dead" (Acts. 17:3).

"And it is appointed unto men once to die, but after this the judgment: So Jesus Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:27, 28). This language may be thus interpreted: Every man would he attain to his true inheritance must die to the world; he must experience a judgment, a crisis, a discipline, a chastening; and he must be offered up "to bear the sins of many"; he must suffer many and great tempta-

tions, as did Jesus Christ, to the end that he, like Christ, may "appear [be resurrected] the second time without sin unto salvation." Jesus Christ, like Moses, was "a great shepherd of the sheep"; he lived and taught a life. "If any man serve me, let him follow me; *and where I am* [the state of consciousness wherein I abide], there shall also my servant be: if any man serve me [if any man will live the life that I live], him will my Father honour" (John 12:26).

"Jesus in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec" (Heb. 5:7–10). This language admits of the following interpretation: Jesus, in the days that he lived the life of the flesh, the life of the natural man, offered up prayers and supplications in great seriousness unto Him that was able to resurrect him from the dead, and was heard and was resurrected in that he feared God and was faithful; though he were a son of God because of such resurrection, yet learned he obedience during the day of his judgment, of his chastening, by the things that he suffered; and being made perfect, he became the author of eternal salvation unto all them who obey him; and being called of God, being resurrected from the state of death, he is an high priest after the order of Melchisedec.

"If therefore perfection were by the Levitical priesthood [for under it the people were taught the precepts of the Law], what further need was there that another

priest should arise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the Law. . . . For the Law maketh men high priests which have infirmity, but the word of the oath, which was since the Law, maketh the son which is consecrated forevermore" (Heb. 7: 11, 12, 28). "For the priesthood being changed, there is made of necessity a change also of the Law"; the priesthood after the order of Aaron were the teachers of the precepts of the Law; they were of the order of the natural man, and were possessed of his infirmities; but the writing of the Law of God in the human heart is demonstrated by a prieshood "after the order of Melchisedec." Jesus belonged to "the order of Melchisedec." An order bespeaks a class, a brotherhood, a fraternity. It therefore follows that Jesus Christ belongs to the great fraternity which the Scriptures describe as teachers sent of God, Prophets, Masters, and Saviors.

"The word of the oath, which was since the Law, maketh the son, who is consecrated forevermore." The word of God, the promise of God is not realized by the observance of precepts. The writing of the Law in the heart supersedes the precepts, and make man the son of God, "who is consecrated for evermore." This transition from government by precepts; by inhibitions and commands from without, to a righteous government from within the soul itself, is graphically described in the fortieth Psalm (6–8), and again in Paul's letter to the Hebrews (10: 1–10).

The priesthood of the order of Aaron teaches the precepts of the Law, and perform offices that prefigure the offices of the higher priesthood; this priesthood prepares the way for the coming of a higher; and being

of the world, it suffers the mutations incident to the life of the natural man (Heb. 7:23). Man's religion consists first in outward forms and observances, but if he be faithful, the day will come when he will know that the whole drama of religion must be changed from without to within the soul itself. "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do Thy Will, O my God; yea, the Law is within my heart" (Ps. 40:6–8; Heb. 10:6–9). When God hath opened the ears of man, when, Lo, man comes to understand, then he perceives that outward precepts must give place to the inner Law, then he is moved to say, "I come, I understand, in the volume of the book it is written of me [of my soul]: I delight to do Thy Will, O my God: yea, Thy Law is written in my heart." Then it is said, "God taketh away the first [the precepts of the Law], that he may establish the second" [the Law within the heart] (Heb. 10:9).

The name Melchisedec means "king of righteousness." "Behold, thy king cometh unto thee: he is just; he points the way of salvation; he is lowly, and rides upon an ass" (Zech. 9:9). The priesthood after the order of Melchisedec is the priesthood of the resurrected. They who are resurrected from the dead are begotten of God; they are the sons of God, and the organs of the Holy Spirit. "Thou art my son; this day have I begotten thee" (Ps. 2:7; Heb. 5:5). They of this priesthood are "called of God," they are resurrected; they are the great teachers, and masters sent of God to point the way of salvation; their kingdom is not of this world; they are our elder brothers; they belong to a

holy brotherhood, and are "an unchangeable priesthood" (Heb. 7:24). "We have heard out of the Law that Christ abideth forever" (John 12:34; Ps. 89:36, 37; 110:4; Isa. 9:7; Ezek. 37:25; Dan. 2:44). Melchisedec, Moses, and Jesus are some of those who belong to this high and holy order, "consecrated for evermore" (Heb. 7:28). They of this high, holy, and eternal order are the great of Israel; they are all worshipers of the One Living and Almighty God; and they teach the same truths concerning the human soul, and the mode and manner of its evolution; and every member of this brotherhood represents in his own life the fulfillment of the Law; they all speak according to the Law and the Testimony; they are attuned to Heaven's Law; they are the organs of the Law and the Testimony.

Jesus told the Pharisees that men are held accountable for the words they speak. This resembles the thought of Socrates the sage of Athens: "False words are not only evil in themselves, but they infect the soul with evil." "It is by your order, O Lord," said St. Augustine, "that all irregularity of mind should carry its punishment along with it." The affirmance of truth is mentality and life acting in obedience to Heaven's Law. By the constant affirming of the truth the soul of man is conformed to the divine order; and thus we have the condition by which the soul of man is established; the condition whereby he attains to a larger and a fuller life; "and the Highest Himself shall establish her," the soul of man (Ps. 87:5). "I am come that ye may have life; and have it more abundantly" (John 10:10). He who violates the privileges of life; he who is a liar and a hypocrite; he who is knowingly unjust; is on the side of confusion, atrophy, and death. Every rational being by choosing to be

just can attain to the rest and peace of Heaven; and every such being who chooses to do evil reaps confusion, atrophy, and hell itself.

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Then certain of the scribes and Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth" (Matt. 12:37–40). Again man's sojourn upon earth is likened to three days; and again man is said to be resurrected on the third day.

"No sign shall be given, but the sign of the prophet Jonas." The sign of the prophet Jonah is the sign of the resurrection; he declares this sign who makes manifest in his own life "the power of God, and the wisdom of God" (1 Cor. 1:24). It is written that this sign was gloriously demonstrated in the life of Jesus at the feast of Cana. This is the miracle of miracles; because it is a demonstration of the divinity of man. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him" (John 2:11). The whale, the fish, is a symbol of the resurrection; the water in which the living fish abides typifies the carnal mentality of the world. The fish when drawn out of the water dies. Man must be drawn out of the water (2 Sam. 22:17; Ps. 18:16; 144:7); he must die to the spirit of the world, if he would attain to the measure of the stature of Christ (Eph. 4:13). Moses is the name of him who was drawn out of the water of the Nile; and Jesus came

up out of the waters of the Jordan. This is the fate of God's elect. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (John 3: 5).

There is much in the Scriptures to indicate, that Peter, John, and James the brother of John, were the most spiritually developed of Jesus' disciples; and for this reason they were most in his company and confidence. "And he suffered no man to follow him, save Peter, and James, and John the brother of James" (Mark 5: 37). Spiritual truths are spiritually perceived; they are, therefore, only apprehended by those who are prepared to receive them. "Every one that is of the truth heareth my voice." The three disciples named were fishermen. In the fifth chapter of Luke, it is written, that Jesus came to the lake of Gennesaret; and that he taught the people out of the ship of Simon Peter. "Now when he had left off speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all night, and have taken nothing: nevertheless at thy word I will let down the net." It is said that they drew out of the water a great multitude of fish, enough to fill two ships. "When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed him." These fishermen are the first to abandon their vocation, and forsake all,

and follow the Master; they are the first to "launch out into the deep"; and they are the first to be resurrected.

This is the story of the resurrection; it is the story of him who has "toiled all night, and has taken nothing" but has faith enough left to let down the net, to do his duty. It is the story of man's awakening out of a state of death into a state of life. Peter fell down at the knees of Jesus, saying, "Depart from me; for I am a sinful man." This story, outwardly historical but inwardly psychological, is a true portrayal of the way of salvation. Man must be willing to forsake all, when he goes in pursuit of the truth, if he would attain to a glorious resurrection. "They forsook all, and followed him"; they were drawn out of the water. Peter, John, and James represent the character of their Master: Peter stood for wisdom, the virtue of the head; John for that goodness of heart that knows no fear; and James for temperance, the restraint and mastery of the lower principle of the soul.

Nothing can be more certain concerning the life of Jesus than that he taught the Law of Human Life proclaimed by Moses. "Think not that I am come to destroy the Law or the prophets: I am come not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in nowise pass from the Law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: *but whosoever shall do and teach them*, the same shall be called great in the Kingdom of Heaven." The Scriptures announce principles that point the way of salvation; and these principles are called the "Law," and they must necessarily find fulfillment in every life that attains to perfection.

"All things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me" (Luke 24:44). If the Law proclaims principles that point the way of the soul's evolution, then can any human soul attain to perfection unless it religiously fulfills what is written in the Law of Moses, and repeated and emphasized by the prophets, and the psalmists?

The Torah was represented in the life of Moses; he was and is the Law. His soul was attuned to the Law (Ex. 20:19). All the great prophets condemned the Israelites because they did not obey the Law (Isa. 8:20; Jer. 8:8, 9; Amos 2:4; Hosea 8:1, 12; Dan. 9:11). Jesus stood firmly and unqualifiedly for the Law. "Did not Moses give you the Law, and yet none of you keepeth the Law?" (John 7:19). Jesus was a great prophet, as Emerson has said. "Jesus Christ belonged to the true race of prophets. He saw with an open eye the mystery of the soul. Drawn by its serene harmony, ravished by its beauty, he lived in it, and had his being there. Alone of all humanity, he estimated the greatness of Man."

The iniquities of the people are laid upon the prophet (Isa. 53:11); they were laid upon Ezekiel (Ezek. 4:4, 5); they were laid upon Moses (Num. 11:11, 12); and "Christ was once offered to bear the sins of many" (Heb. 9:28). "To bear our sins" is to endure and overcome temptations and trials; he who has attained to the state of prophecy has passed through previous states of trial and temptation. All the great have borne the iniquities of the people; they were made perfect by suffering. Man's death to his animal nature, and his birth into the spiritual and the human is necessarily attended with much suffering. Jesus

tells his followers that they must drink of his cup, and be baptized of his baptism (Matt. 20:22, 23). God's elect are they who have fulfilled the Law.

"Jesus Christ belonged to the true race of prophets"; and, like Moses and all the great, he was resurrected from the dead on "the third day." He who would attain to a glorious resurrection must walk with God; he must "bear the sins of many"; he must suffer sore trials and temptations. "Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem" (Luke 13:33). People often talk of going to another and a better world. Moses and Jesus do not talk of another world, but they did demonstrate in their lives and teachings a high and holy state of consciousness; they did demonstrate that the mentality of man, the Son of Man, may be lifted up into a conscious relation with the Source of Being; and when one attains to this high and holy kingdom, old things are said to pass away; and the new condition is likened to "a new Heaven and a new earth." Jesus, like Moses, and Elijah, and Pythagoras, and all of God's elect taught the way of human life. "Elias was zealous and fervent for the Law" (1 Macc. 2:58). They who love the Law, and live in obedience to It, teach a life. "I am the way, the truth, and the life; no man cometh unto the Father, but by me." No man can attain to the Kingdom of God except he live in obedience to the Law of Human Life.

The simple, orderly, and righteous life of Jesus has been obscured and clouded and made unthinkable, impractical, and inimitable by theological and metaphysical abstractions. Prof. Max Müller, in a letter to a Hindoo philosopher, said: "If you speak of Christ as not perfectly human, in his own sense of the word,

you make an idol of him, and you utterly destroy the very soul of his religion." It stands to reason that Jesus' life is most persuasive for moral uplift, when regarded as natural, imitable, and human. Righteousness is righteousness because it is natural; "evil is evil because it is unnatural." Evil is evil because it is essentially animal, and not human. The simple, the holy, the just life is one lived in obedience to Heaven's law; the wicked, the false, the unjust life is one lived in absolute disregard of the divine order. There is nothing easy, frank, unrestrained, or natural, about the conceited and worldly wise. Every soul that is attuned to the divine order demonstrates the power and glory of God; and is conscious of an unspeakable rest and peace. "Every unordered life is its own punishment," said St. Augustine. Every such life is the victim of suffering and torments. Every unordered life represents what Emerson called "arrested development."

It is, therefore, singular that the life of a great prophet, so free, so natural, so orderly, so just, and so divinely human, should be made so unnatural, so mysterious, and so aloof from all human experience. The natural is the knowable, the self-evident. The unnatural is the mysterious, the fabulous, the false. The just man is controlled of reason; reason is the first-born of God; and is One and inseparable in heaven and earth. Truth is the Law of reason; "he that doeth the truth cometh to the Light," to wisdom. The unjust man is controlled by a horde of animal traits: anger, hate, falsehood, hypocrisy, revenge, lust, malice, greed, pride, and envy; and these several devils each in turn being his master, it is impossible to predict his conduct. "There is but one right," said Thomas Huxley, "and the possibilities of wrong are infinite."

That "Jesus belonged to the true race of prophets" is told again and again in symbols; these symbols show that he was resurrected, like all great teachers and prophets, out of a state of death into a state of real life; that he was born of water and of the Spirit; that he was possessed of a soul which conformed in its principles to every other human soul; and that his soul was made perfect by the fulfillment of the Law of Human Life. In the twenty-first chapter of Matthew, it is written, that Jesus rode into Jerusalem sitting upon an ass. "Behold, thy king cometh to thee, meek, and sitting upon an ass." "And the multitude said, This is Jesus the prophet of Nazareth of Galilee." The horse is a symbol of war, and of the unrestrained passions. "Woe to them that go down to Egypt; and stay on horses" (Isa. 31:1; Deut. 17:16). The proud, the conceited, the vain, and the warlike are said to put their trust in chariots and horses (Ps. 20:7). The domestic ass is the symbol of meekness, of obedience, of patience, and of service. In a word, the ass is the symbol of the lower principle of man in a state of absolute restraint and subserviency to reason. That which is above should be regnant; and that which is below should be subservient. The prophets and wise men of old are represented as riding upon asses. "Speak, ye that ride on white asses, ye that sit in judgment" (Judges 5:10). The wise man, the just man, he who is fit to administer judgment, is said to come like a king. "Behold, thy king cometh unto thee: he is just; he points the way of salvation; he is lowly, and rides upon an ass" (Zech. 9:9).

Symbols, like principles, give fixity to knowledge. Many of the deepest and profoundest truths taught by the prophets, and philosophers, and ancient sages would

be entirely lost to the people of to-day, if it were not that these truths were taught in symbols. The conceits of men are such that they are often willing to interpret documents in a manner most comfortable to their own prejudices and preconceived opinions; and no doubt some have been so bold as to make interpolations in furtherance of their opinions and conceits. The Scriptures announce principles; and these deep truths of human nature were necessarily taught in parables, and in allegories, and in symbols; and if we would understand the Scriptures this sign language must be interpreted by a free mind wholly intent upon knowing the truth for the truth's sake. Nothing is Scripture except what is sound in principle. "Know this first, that no prophecy of Scripture is of any private interpretation" (2 Peter 1:20).

"The Law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). The Law was given by Moses, but mercy, truth, and wisdom were made manifest in the life of Jesus Christ. "I had not known sin but for the Law. . . . The Law is holy. . . . The Law is spiritual" (Rom. 7:7, 12, 14). The Law points the way of salvation. The Law and the Testimony are revealed in the life of the prophet; therefore, the Law and the Testimony are One. "The Law of the Lord is perfect, transforming the soul: the Testimony of the Lord is sure, making wise the simple" (Ps. 19:7). "To the Law and the Testimony: if they speak not according to this Word, it is because there is no light in them" (Isa. 8:20). They who have fulfilled the Law represent in their own lives "grace [mercy] and truth." "I am the way, the truth, and the life"; and by this we understand Jesus to say: "I am the Law and the Testimony."

The Hebrew prophets and psalmists contemplated the Law with inexpressible joy and thanksgiving; they beheld in this Law the way of salvation; they beheld in it untold and indescribable possibilities; they saw that it pointed the way of human perfection; they saw that this Law transcends time and place and postulates the immortality of the human soul. What an indescribable joy attends the contemplation of Heaven's Law! "Open thou mine eyes, that I may behold wondrous things out of Thy Law. . . . Thy Law is my delight. . . . O how I love Thy Law; it is my meditation all the day. . . . Thy Law is the truth" (Ps. 119: 18, 77, 97, 142). "This is the book of the commandments of God, the Law that endureth forever; all they that keep it shall come to life; but such as leave it shall die. . . . O Israel, happy are we: for the things that are pleasing to God are made manifest unto us" (Baruch 4: 1–4).

When the human soul is made perfect by the fulfillment of the Law, then is it emancipated from the precepts of the Law, then is the soul free and joyous, then is the soul attuned to mercy, truth, and justice; then is the Law written in the heart, then is the soul involuntarily moved of a Spirit and an inner Law, so universal, so subtle, so harmonious, so glorious, and so unspeakably joyous, that nothing can know it, or keep it, but a soul attuned to God Himself.

In a volume containing a course of Lectures entitled *Judaism and Its History*, by Dr. Abraham Geiger, Rabbi of an Israelite Congregation at Frankfort on the Main, is the following observation concerning Jesus of Nazareth:

He was a Jew, a Pharisean Jew with Galilean coloring —a man who joined in the hopes of his time and who

believed that those hopes were fulfilled in him. He did not utter a new thought, nor did he break down the barriers of nationality. When a foreign woman came to him with a request to heal her daughter, he said, "It is not meet to take the children's bread and cast it to the dogs." He did not abolish any part of Judaism; he was a Pharisee who walked in the way of Hillel; and he did not set the most decided value upon every single external form; yet he proclaimed that "not the least tittle" should be taken from the Law; "The Pharisees sit in Moses' seat, and whatsoever they bid you observe, that observe and do."

We believe it is fair to say, that Jesus, like Paul, was a "Hebrew of the Hebrews; and as touching the Law a Pharisee" (Phil. 3:5). Jesus accused the Pharisees of having "omitted the weightier matters of the Law: judgment [justice], mercy, and faith" (Matt. 23:23); the attributes that make manifest the Law of God in the human heart; and he condemned them for spending their time in tithing "mint and anise and cummin." This is evidently a figure of speech. It means that the Pharisees, instead of teaching the Law, and living worthy of the Law, were secular and worldly. "Did not Moses give you the Law, and yet none of you keepeth the Law" (John 7:19). Jesus found no fault with the teachings of the Pharisees; but he did flay them without mercy for saying one thing and doing another. "The scribes and the Pharisees sit in the seat of Moses: therefore, whatsoever they bid you observe, that observe and do, but do not follow after their works; for they say and do not" (Matt. 23:2, 3).

Jesus, a Pharisee as touching the Law, accused the Pharisees of his day of being liars, hypocrites, and whited sepulchres. Perhaps nothing was more calculated to inspire hatred and revenge in the hearts of the

Pharisees, than to have one of their own faith utterly repudiate their conduct, and tell the people openly that they were worse than the publicans and the harlots. "Verily I say unto you, That the publicans and harlots go into the Kingdom of God before you" (Matt. 21: 31). Jesus believed that he who knows what is right and assumes to be righteous; and is yet worldly and sensual, is a hypocrite, and is deserving of punishment above others. "That servant, which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes. But he that knew not . . . shall be beaten with few stripes."

"Jesus," said Rabbi Geiger, "joined in the hopes of his time, and believed that those hopes were fulfilled in him." This is evidently true. "This generation shall not pass until all things be fulfilled" (Matt. 24: 34). Perhaps no man ever lived who more perfectly demonstrated the Law of Human Life, and the possibilities of man, than did Jesus Christ. He did not assume to teach a new and different doctrine from what was taught in the Law; but he did assume to live a life in absolute accord with the Law. "All things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me" [concerning my soul] (Luke 24: 44).

If Moses gave to the world the correct doctrine as to the nature of the human soul; and the mode and manner of its evolution, then it stands to reason, that every rational being who would attain to perfection must fulfill what is written concerning the human soul in the Law of Moses and in the Prophets, and in the Psalms. What the prophets and psalmists taught after the time of Moses is but a restatement and an amplification of the Law. Jesus knew that religious principles,

like all other truths, exist independent of this or that individual, or this or that institution; in a word, that they are revealed in every human soul; and that they are susceptible of an actual demonstration in a life lived in obedience to them.

"It seems difficult to conceive," said Theodore Parker, "why moral and religious truths should rest for their support on the authority of their revealer any more than the truths of Science on that of him who makes them known first or most clearly." That which is demonstrable is not a matter of speculation. Religion is not a matter of argument. When the soul of man is virtuous and upright before God, he will find rest, and peace, and comfort; and he will not be solicitous about the future. "The just shall live by faith." "That which may be known of God is made manifest to the Just" (Rom. 1:19). The Law points the way; and he who fulfills the Law will in the end demonstrate that it is true. "Pythagoras," said Plato, "was beloved, and his successors, at this day call their way of life by his name, and they do appear to have a certain distinction above other men." Jesus taught the way of life; and his life was a glorious demonstration of the perfection of the Law, and of the possibilities of every human soul. "The most lamentable scepticism on earth, and incomparably the most common, is a scepticism as to the greatness, powers, and high destinies of human nature. In this greatness I desire to cherish an unwavering faith." These are the inspired words of William Ellery Channing, and we have quoted them often hoping that they may impress the reader.

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I; he shall baptize you with the Holy Ghost, and with fire" (Matt.

3:11). Baptism with water is a symbol of outward cleanliness; baptism with fire suggests the sacrifice, the burning up, the utter destruction of all that is impure, and low, and animal within the depths of the soul. "I am come to send fire on the earth. . . . I have a baptism to be baptized with; and how am I straitened till it be accomplished?" (Luke 12:49, 50). "Many are called, but few are chosen." Many are there who subscribe to outward forms, but few are there who live superior to all sensuous temptations. Many pass through the water, many pretend to be virtuous; but few withstand every temptation, and abide the fire. "Remember what things God did to Abraham, and how He tried Isaac, and what happened to Jacob in Mesopotamia. . . . For He hath not tried us in the fire as He did them" (Judith 8:26).

Fire and water are the two great cleansing elements in nature. Water cleanseth outwardly, and fire to the innermost depths; water initiates, and fire completes the work of purification. "All that abideth not the fire ye shall make go through the water" (Num. 31:23). Spiritual development is attended by great suffering; in being born into the higher state of consciousness, man must necessarily die to that which is low. Jesus was made perfect by suffering. "Men and women are only half human." Man must die to his animal nature if he would be wholly just and entirely human. This was demonstrated by the sacrifice of the animals at the altar of the tabernacle, and it was also taught and illustrated by Jesus when he drove the animals and those that sold doves out of the temple at Jersualem. This is the supreme ordeal: this is the burnt offering: this is the baptism with fire. "These mine enemies, which would not that I should reign over

them, bring hither, and slay them before me" (Luke 19:27). Anger, hate, malice, revenge, lust, greed, hypocrisy, falsehood, and murder: these animal traits, these devils, "these mine enemies" which would not that reason should reign over them, bring hither, and slay them before me. "Thou hast given me the shield of Thy salvation; and Thy right hand hath holden me up, and Thy gentleness hath made me great. . . . I have pursued mine enemies, and overtaken them; neither did I turn till they were consumed. I have wounded them that they are not able to rise: they are fallen under my feet. For Thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me" (Ps. 18:35–42). They who have put an end to the worship of the golden calf; they who have driven the animals out of the temple; they who have gone to Horeb the mount of God, and passed the ordeal of the storm, the earthquake, and the fire, and have heard the still small voice, are the transfigured ones.

It is written in Matthew and in Mark that after *six days* Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves; and he was transfigured before them. And his raiment became shining, exceeding white as snow. . . . And there appeared unto them Elias with Moses: and they talked with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. In Luke (9:28), it is said that this "came to pass about the eighth day." The seventh day, like the third, is indicative of perfection. It is the day when God's image and likeness is made manifest in man; it is the

day when the power and glory of God is ultimated and made manifest in the human. Divinity dwells in and is ultimated in glorified humanity.

The number eight, the eighth day, signifies the beginning or the commencement of a new state. "Among you, he that is eight days old shall be circumcised" (Gen. 17:12). Circumcision is the dedication of the Jewish child to virtue; it marks the beginning of a new state. He who is baptized with water is dedicated to virtue; this is the essence of the vow of baptism. The transfiguration, it would seem, took place on the *seventh day*, on the Sabbath Day. The word Sabbath means rest; rest and peace come with the perfection of character. The Law of Jehovah designates the seventh day as a day of rest and peace. The seventh day was not set apart for rest, and meditation, and worship arbitrarily, as the vulgar have supposed; but it was established in conformity with human nature itself. The keeping of the Sabbath, of the seventh day, is a perpetual commemoration of the perfection of man, of his glorification and transfiguration. What day in Heaven and earth is more worthy of a perpetual celebration, than the day when man is said to attain to perfection, than the day when both God and man are said to have ceased from work, and to be at rest? All they that seek to be just are said to be "co-workers with God" (1 Cor. 3:9). "Blessed is the man that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil" (Isa. 56:2).

"And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." The tabernacle erected in the wilderness was intended to represent, and did represent the human body and the

human soul. The care in building the tabernacle, the perfection and purity of the materials used, its rare and chaste furnishings, the sacredness with which it was regarded, and the horror inspired by its desecration, all tend to prefigure the perfection of the human soul itself. Peter, it would seem, conceived the idea that he, and John, and James should build three tabernacles like those of the glorified and transfigured Jesus, Moses, and Elias. We sincerely believe that Peter, John, and James did build, with the help of God, three tabernacles resembling those of the three great masters; for without this it was impossible that they should have attained to a realization of the Kingdom of God. "Master, it is good for us to be here." Nothing on earth is so comforting, edifying, and inspiring as the life of a good and holy person. A great human personality is a veritable river of divine life and power. "There went virtue out of him, and healed them all." When a great prophet comes with his divine message, it is written, "that God hath visited His people" (Luke 7: 16; 1: 68). The transfiguration was a revelation of the power and glory of God made manifest in righteous human souls; and this eternal Sabbath of peace, and rest, and glory is the inheritance of all the just.

Edmund Hamilton Sears, in his estimable book, *Foregleams and Foreshadows of Immortality* (of which there are many editions) says:

We have referred to the transfiguration as an illustration of the truth that *man's inward being is not a metaphysical abstraction, but an organism in human form*, and more substantial than its material coverings. . . . Jesus took his three favorite disciples behind the walls of sense, and caught them up a moment within the sphere where he lived with the prophets of old; and they said, "Let us pitch our

tents and dwell here." Was that shadowy? After the natural body had been excluded, he broke upon Saul in a light out of the heavenly state, and smote him blind to the earth beneath the blaze. Was that shadowy? The prophet of Patmos, by introversion among the eternal verities, crossed the line which separates the objective scenery of matter and Spirit, and saw "Him that was dead and is alive again," and fell as beneath the stroke of sunbeams. Was that shadowy? All the revealings of Christ's resurrection, before and after, show that *the inward man is the real one*, while the outward is the symbol.

That the human soul is "not a metaphysical abstraction, but an organism in human form," was taught by Moses, and Plato, and Jesus, and all the truly great. "Thou son of man, *show the house* to the congregation of Israel, that they may be ashamed of their iniquities: and let them measure the pattern" (Ezek. 43: 10). Moses set the tabernacle, a symbol of a clean and righteous soul before the children of Israel, and commanded them to make their souls "after the pattern which was shown him in the mount." "He is my God, and I will prepare him an habitation" (Ex. 15: 2). Jesus, when he had driven the animals and the changers of money out of the temple at Jerusalem, said: "Take these things hence; make not my Father's house an house of merchandise" (John 2: 16). Plato in his dialogue, *Phædrus*, says: "The soul that has never perceived truth, cannot pass into the human form." "Your body is the temple of the Holy Ghost" (1 Cor. 6: 19). Perhaps it was Charles Kingsley, the famous English clergyman, who said: "Your soul makes your body as a snail makes its shell." The clear-seeing Emerson, in his essay, *The Poet*, says: "The soul makes the body, as the wise Spenser teaches."

For, of the soul, the body form doth take,
For the soul is form, and doth the body make.
SPENSER.

"Thou son of man, show the house to the congregation of Israel." "To your tents, O Israel: now see to thine own house, thou son of David. So Israel departed into their tents" (1 Kings 12:16). "Jesus took his three favorite disciples behind the walls of sense, and caught them up for a moment within the sphere where he lived with the prophets of old." "And the Lord appeared unto Isaac, and said, Go not down into Egypt; dwell in the land which I shall tell thee of" (Gen. 26:2). "And God said unto Jacob, Arise, go up to Bethel [the house of God, the Kingdom of God], and dwell there" (Gen. 35:1). Jesus took his three disciples who were most illumined, who were most spiritually developed, who were most capable of seeing "behind the walls of sense," and revealed to them the high and holy and godlike possibilities of man. And they said, "Let us pitch our tents and dwell here." "They that be wise [they that be teachers of truth, they that be just] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3; Prov. 4:18). Evil tends to darkness and confusion, to disfiguration, within the soul; and truth and justice to transfiguration.

Seeing "behind the walls of sense" is not a matter of favor; it is the privilege of those who are called of God to "Go up to Bethel, and dwell there."

And since he kept his mind on one sole aim,
Nor ever touched fierce wine, nor tasted flesh,
Nor owned a sensual wish—to him the wall
That sunders ghosts and shadow-casting men

Became a crystal, and he saw them through it,
And he heard their voices talk behind the wall,
And learned their elemental secrets, powers,
And forces.

TENNYSON: *Merlin and Vivien.*

Mortals that would follow me,
Love Virtue; she alone is free.
She can teach you how to climb
Higher than the sphery chime;
Or, if Virtue feeble were,
Heaven itself would stoop to her.

MILTON: *Comus.*

Moses the Law of Life proclaimed;
Elias the prophet restored the same.
Jesus fulfilled the Law, his life the demonstration;
And thus the three in transfiguration.

Peter, John, and James united stood.
They represent the brotherhood.
They faithful were to Heaven's call;
And thus they saw behind the wall.

The Spirit in Peter faith revealed;
In John the love of God and man;
In James works and temperance bold;
And thus the keys the Spirit holds.

Would man the keys of heaven arrest,
Let Virtue in his heart be blessed.
Would he the secrets of Heaven know,
Let him the seed of Virtue sow.

Moses, it would seem, was the first to teach a multitude, a great congregation of people, the high and holy possibilities of man; he illustrated in his own life what he taught; he was and is the ideal of his people. It is

written that he stood before the assembled of Israel on the day that he brought them *the Law*, in a state of exaltation, in a state of transfiguration (Ex. 34:29–35). The Law and the Testimony are One; they were revealed in the life of Moses; he was the Law and the Testimony. "The Law of the Lord is perfect, transforming the soul; the Testimony of the Lord is sure, making wise the simple" (Ps. 19:7). "To the Law and the Testimony: if they speak not according to this Word, it is because there is no light in them" (Isa. 8:20). The one infallible test of the prophet is: Is he a living illustration of the Law and the Testimony?

It is written that Moses led twelve princes, and their confederated tribes, out of the land of Egypt to the end that they might honor and worship the Most High God; and through this great prophet God "visited His people" (Luke 7:16) and gave to them the Law, "the Law that endureth forever" (Baruch 4:1), the Law of the Human Soul. Moses had his seventy elders; they were elders because they were eldest in wisdom and justice. It is said that the spirit that was upon Moses was communicated to the seventy, and that they prophesied (Num. 11:25). Character is communicable. Great is the glory of him who is the organ whereby the Spirit and power of God is communicated to others; and accursed is he who communicates sin, sickness, and death to his fellows. "They that turn many to righteousness shall shine as the stars of heaven" (Dan. 12:3).

Every just person, every person who is governed from within, and not from without; in a word, every person who is self-governing is, according to the Hebrew Scriptures, governed of God. All the just are related to the Kingdom of God. "For in the division of nations

of the whole earth God set a ruler over every people; but Israel is the Lord's portion" (Jesus Son of Sir. 17:17; 1 Kings 8:53; Josh. 24:22; Amos 3:2). "I will not rule over you, neither shall my son rule over you; the Lord shall rule over you" (Judges 8:23; 1 Sam. 8:7; 10:19; 12:12). Moses sought to make manifest the Kingdom of God on earth in the hearts of men; the end and aim of his administration was to develop a self-governing people; a people so wise, so charitable, and so just that they each and all would act in harmony with the will of Heaven. Moses sought to make manifest the Kingdom of God on earth. "The foundation of Church and State is not numbers or force, but Character," said Emerson. "Character is the true Theocracy; it will one day suffice for the government of the world."

"Elias was zealous and fervent for the Law" (1 Macc. 2:52). When the people in the northern kingdom of Israel had fallen into a state of debauchery and idolatry unexampled in the history of all Israel; and when Jezebel the queen was about to abolish circumcision, the mark that distinguished the children of the promise from the children of the flesh; and when she was leading a campaign of extermination against all who stood for the religion of the Law, Elijah appears upon the scene. The God before whom he stands is revealed in his name; "Jehovah is my God; Jehovah is my strength." He is the Law and the Testimony; and he speaks "according to this Word." He comes to restore Heaven's Law. It is obedience to Heaven's Law that restores all things to their right order. He meets Ahab, the King, face to face and tells him of his infidelity. "Ye have forsaken the commandments of the Lord" (1 Kings 18:18). He commands the King

to convene the prophets of Baal at Mount Carmel; and it is written that he exterminated these prophets; that he said to the people: "Let not one of them escape." "And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword." The sword is an ancient symbol of justice; it therefore seems that Heaven's justice was administered to the leaders at the Bacchanalian feasts, to the defamers of Israel's God.

Elijah is the great preaching prophet; he is the voice in the wilderness calling all men to repentance; he is the avowed enemy of the soft, the luxurious, and the sensuous life of Egypt. Every man who makes no compromise with evil, and proceeds fearlessly against it with a drawn sword, belongs to the Elias ministry. "Elias must first come and restore things" to their right order (Matt. 17:10, 12). There is a tradition that Elijah lives in the desert. According to the symbolism of the Scriptures, the teacher of the Law abides in the wilderness. They who repent offer their first sacrifice in the desert. "Let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God" (Ex. 5:3). He who makes no compromise with evil must "bear the sins of many"; the desert life is descriptive of that period of the soul's evolution that is attended with trials, provocation, and suffering. "Let man deny himself, and take up his cross, and follow me" (Matt. 16:24). Elijah is the ever-recurring type of him who prepares the way. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4:5). Elijah is not attended by twelve princes who are to represent the government of God on earth; nor does he appoint seventy wise men to administer justice without fear

or favor. His office is to prepare the way for the coming of him who will seek to establish the Kingdom of God on earth.

Jesus of Nazareth was the embodiment of the Law; it was fulfilled in him; he was the Law and the Testimony. He pointed to his own life as the demonstration of what he taught. "I am the way, the truth, and the life: no man cometh to the Father, but by me" (John 14:6). Jesus had his seventy whom he sent forth "as lambs among wolves"; they were his elders; they were directed to heal the sick; and to say, "The Kingdom of God is come nigh unto you" (Luke 10:9). The Kingdom of God, the kingdom of reason and of wisdom, is nigh unto all that are virtuous; it is nigh unto all who obey the Law. It is realized by the just. "Seek ye first the Kingdom of God." Jesus had his twelve; they were his princes whom he led out of the Egyptian state of consciousness; one of these, Judas, returned to the Egyptian life. To the faithful eleven, it is written, that Jesus communicated the Holy Spirit; and that he commanded them, saying, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15).

The intent and purpose of Jesus' mission was to communicate the religion of Israel, the ancient wisdom religion, the One religion that is in perfect accord with human nature itself to every rational being. This religion has for its aim the realization of the Kingdom of God in the hearts of men. "Seek ye first the Kingdom of God." The Law is addressed to "every one having knowledge and having understanding" (Neh. 10:28; Deut. 31:11, 12). "And Ezra the priest brought the Law before the congregation both of men and women, and all that could hear with understanding" (Neh.

8:2). This recalls the words of Plato in his dialogue *The Republic:* "Nor must I forget to tell of the liberty and equality of the two sexes in relation to each other."

Jesus instructed his disciples to preach "repentance and remission of sins in his name among all nations, beginning at Jerusalem" (Luke 24:47). This command to "begin at Jerusalem" was in entire harmony with the moral and religious condition then existing in the world. The Jewish temple in Jersualem was the rendezvous of the learned and devout of Israel. Jerusalem was the rallying point of the brotherhood of Israel. It was there that the faithful collected to celebrate the moral triumphs of Israel. It was there that the congregated thousands in unison sang hymns, and prayed, and burned incense in honor of the One Living Almighty God. It was there that the Pharisees who sat in Moses' seat taught the precepts of the Law in an acceptable way. "Whatsoever they bid you observe, that observe and do" (Matt. 23:3).

Jesus' insistence was that the Jews themselves had fallen into a state of decadence; that they did not live lives consistent with what they knew and assumed in words to teach. "Did not Moses give you the Law, and yet none of you keepeth the Law? Why go you about to kill me?" (John 7:19). Jesus sought to reform the Jews first; and then proceed to the reformation of the Gentiles; he sought first to reclaim "them that were nigh," and then proceed to them "which were afar off" (Eph. 2:17). "Repent, and ye shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, *and to all that are afar off*" (Acts 2:38, 39; 10:45). All of Jesus' disciples were Jews. None are prepared to live and teach the religion of Israel except those who are Israelites at heart. "They

are not all Israelites, which are of Israel" (Rom. 9:6). "He is a Jew which is one inwardly" (Rom. 2:29). He is a Jew whose soul is conformed to the Law; and he is a Gentile who lives in disregard of Heaven's Law. Remember this: "the giving of the Law, and the service of God, and the promises" are all made to Israel (Rom. 9:4). "Salvation is of the Jews" (John 4:22).

Moses and Jesus are the two great Masters that stand in the very forefront of the religious world. Moses is the central figure of Old Testament literature, as Jesus is of the New. They both sought a like end, to wit: the salvation of mankind. "In Abraham shall all families of the earth be blessed" (Gen. 12:3). "One Law shall be to him that is homeborn, and to the stranger that sojourneth among you" (Ex. 12:49). One Law shall be to "him that is nigh," and to "him that is afar off." Moses, and Elias, and Jesus, each represented in his life the fulfillment of the Law; each carried the Law and the Testimony in his heart; and spoke "according to this word."

Religion is personal; goodness is personal; wickedness is personal. No one can fulfill the Law of Human Life for another. "Though these three men: Noah, Daniel, and Job were in it [the land of the wicked], they should deliver but their own souls by their righteousness" (Ezek. 14:14). "Though Moses and Samuel stood before Me, yet My Mind could not be toward this people: cast them out of my sight, and let them go forth" (Jere. 15:1). "God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is acceptable" (Acts 10:34, 35). All perfected lives are alike in this, that they are conformed to Heaven's Law; and are thus attuned to the One

Holy Spirit that is. "For had ye believed Moses, ye would have believed me; for he wrote of me" (John 5: 46, 47). Moses wrote the story of the human soul; he wrote of you, and "he wrote of me."

Jesus Christ, in his ministry, sought first the reformation of Israel, and through Israel the whole of mankind. "Go first to the lost sheep of the house of Israel." Elias must first come and restore Israel. Jesus sought to communicate the religion of Israel to every rational creature in the world; and thus to free men from the obsessions of the animal world; and to bring them into a conscious relation with the Kingdom of God. "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight." Jesus sought to make men righteous and self-governing. Divine government is revealed in individual self-government. They who are pure in mind and heart, they who live superior to the spirit of the world, they who live and act in obedience to conscience and reason, are governed of God, and not of men. The office of Jesus Christ, like that of all the great, is to lead men to live above the spirit of the world. "Lo, I am with you always, even to the end of the world" (Matt. 28: 20).

Man attains to self-mastery, not by imitating another, but by living and acting in obedience to the highest within his own soul. Man, Manas, the image and likeness of God, was put into the human soul, "into the Garden of Eden to dress it and keep it" (Gen. 2: 15). Jesus sought to establish the Kingdom of God in the hearts of men on earth. "Our Father which art in Heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in Heaven." Jesus sought to bring all men into a knowl-

edge of the Law of Human Life, the Law of Righteousness. "It becometh us to fulfill all righteousness" (Matt. 3: 15). In a word, Jesus sought to bring all men into a realization of the Fatherhood of God and the brotherhood of man. "Have we not all One Father? Hath not One God created us all?" (Mal. 2: 10). "Call no man your father upon earth: for one is your Father which is in heaven" (Matt. 23: 9).

Our estimate of the Life and Character of Jesus of Nazareth is fairly summed up in the following excerpts taken from an article by James Freeman Clarke entitled, *The Originality of Jesus.*

Highest of all are the souls who have become fountains of spiritual life, satisfying the longing of the human heart for goodness and God. Those who have held up *the great Law of Righteousness*, who have taught mankind Justice, who have inspired the heart with generosity, who have awakened and satisfied the thirst for divine things,—these are the most original of all, for to them men trace the origin of the noblest work done on earth. These sit in the highest places, among the immortals, the prophets, saints, pacifiers of the world. They have been sent of God in every time and to every land, divine teachers to lift men above what is merely earthly, and to show them the eternal world in which God dwells. . . . This was the type of originality of which Jesus was the loftiest specimen ever shown on earth. He went up by going down. He went down in sympathy with the poor, the lepers, the publicans, the hard worldly men, the weak sinful creatures around him. . . . He came to fulfill all righteousness. . . . This was the originality of Christ; not discovering some truth never thought of before, but summing up into one fulness and harmony all the great truths; uniting this life and the next; making time and eternity one. We call one man a saint, another a hero, another a martyr, another a sage, another a reformer

another a philanthropist. We never think of giving any of these names to Jesus, but yet all of them were in him. . . . This is his perfection. It is fullness; the complete, well-rounded, entire human life, in which man, being perfect, becomes one with God.

CHAPTER XII

PAUL

"Let us walk by the same rule, let us mind the same thing" (Phil. 3: 16).

SAUL of Tarsus, surnamed Paul, was a Grecian Jew. He was a descendant of the tribe of Benjamin; he was a Pharisee. "I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question" (Acts 23: 6). He belonged to that class of Jews who taught that man is resurrected out of a state of carnality and death into a state of life and spirituality. "My manner of life from my youth, which was first among mine own nation at Jerusalem, know all the Jews; which knew from the beginning, if they would testify, that after the strictest sect of our religion I lived a Pharisee And now I stand and am judged for the hope of the promise made of God unto our fathers: . . . Why should it be thought a thing incredible with you, that God should raise the dead"? (Acts 26: 4–8). The dead here spoken of are they who are dead in sin and carnality; they who are dead to the spiritual state of consciousness. Life and death are states of the soul, and not of the body. They who have no knowledge of spiritual things are said to be dead and in their graves. "When I have opened your

graves, O My people, and brought you up out of your graves: . . . then shall ye know that I the Lord have spoken it" (Ezek. 37:12, 13; John 5:28; 1 John 5:16, 17; Ps. 31:17; Hosea 13:14; Dan. 12:2). He who lives in obedience to the desires of the flesh is dead to the spiritual state. "If ye live after the flesh ye shall die."

The foolish, the conceited, the sensual, the animalized are always attempting to account for the works of nature, and for life and mentality in some way other than that pointed out by religion. But it can be said with perfect truthfulness that many of the profoundest physical scientists have unqualifiedly confirmed the Scriptural doctrine, to wit: that all things proceed from One Eternal Source. Herbert Spencer, when criticizing the Positivists, the French School of Secularists who contended that "veneration and gratitude" are not due to God, but to the Great Being Humanity, said: "If veneration and gratitude are due at all, they are due to that ultimate cause from which humanity as a whole, in common with all other things, has proceeded. . . . If we take the highest product of evolution, civilized human society, and ask to what agency all its marvels must be credited, the inevitable answer is, To that unknown cause of which the cosmos is a manifestation."

"All things proceed from One Universal Energy," said Herbert Spencer. "I can see nothing at last in success or failure," said Emerson, "than more or less of vital force supplied by the Eternal." Alfred Russel Wallace, the principal coadjutor of the late Charles Darwin, said:

We find that the Darwinian theory, even when carried out to its extreme logical conclusion, not only does not oppose, but lends a decided support to, a belief in the

Spiritual nature of man. It shows us how man's body may have been developed from that of the lower animals under the Law of natural selection; but it also teaches us that we possess intellectual and moral faculties which could not have been so developed, but must have another origin, and for this origin we can find an adequate cause only *in the unseen universe of Spirit.*

All truth is One; Science is the ally of religion; the day is near when Psychology, the science of the human soul, will be called the first science. Religion will be taught as a science from the standpoint of Psychology; and Psychology will take precedence of all other science because of its immediate and direct relation to religion itself. When all the great colleges and institutions of learning in the world teach the truth concerning human nature, then "everyone having knowledge and having understanding" (Neh. 10:28) will know that the religion of the Jews is true and eternal; and that it is founded upon the nature of the soul itself. Men will then know that there is a Law of Human Life. "One Law shall be to him that is homeborn, and to the stranger" (Ex. 12:49). There is One Law alike applicable to the Jew, and the Gentile. When science becomes the faithful handmaid of religion, then will the teachings of Moses, and of Elias, and of Jesus be heralded as the truth the world over, then will men seek to relate their lives to the primal and adequate cause of all, "the unseen universe of Spirit," then will men realize the profound significance of Jesus' words: "Seek ye first the Kingdom of God."

Spencer has told us that "all things proceed from One Universal Energy," and Wallace has said that the intellectual and moral nature of man is not an evolution

of his animal body, but that this high and godlike nature "finds an adequate cause only in the unseen universe of Spirit." Things outward, things carnal that we see in the world are representative of the animal kingdom. Malice, hate, envy, revenge, lust, hypocrisy, greed, cruelty, and murder are animal traits; these traits still adhere in the souls of unregenerate men. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight" (John 18:36). That there is a kingdom transcending the animal kingdom is not a matter of speculation; all the virtuous and just have testified that there is such a kingdom; and with them it is not a matter of conjecture, but of knowledge.

The Scriptures teach that the mind of man, the son of man, must be lifted up as Moses lifted up the serpent in the wilderness, if man would escape the obsessions of animalism, and would be related to the kingdom of life and peace. "To be carnally minded is death, but to be spiritually minded is life and peace." This lifting of man out of a state of carnality, out of a state of animalism, into a spiritual state of consciousness is the resurrection spoken of by Paul. "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). "When I have opened your graves, O My people . . . then ye shall know that I the Lord have spoken it, and performed it" (Ezek. 37:13, 14). All honor and glory to God for it is His Spirit and Power that giveth the resurrection and the life; it is the Lord God Jehovah that leadeth man out of Egypt. "I made you *go up out of Egypt*" (Judges 2:1). This is the reason that the resurrected, the elect of God, in all ages have raised their voices in prayer, in "veneration and gratitude" to the One

Almighty God; for they recognize that it is the "Lord that hath spoken it, and performed it." "All things proceed from One Eternal Energy."

"My kingdom is not of this world, if my kingdom were of this world, then would my servants fight." The Scriptures teach that in passing from the plane of the animal sensuous world to the Mental, or Moral plane of consciousness, we pass at once from the phenomenal to the Real; from the successive to the Continuous; from the many to the One; from an endless chain of mutual dependence to an Organizing, Controlling, and Self-Determining Source of Power and Wisdom. The cultivation of virtue, the prayers of men, in a word, all the works of religion are intended to bring man into a conscious relation to the Mental, or Moral plane of consciousness, called in the New Testament Scriptures the Kingdom of God, the Kingdom of Heaven.

In the twenty-seventh chapter of Acts is the story of the shipwreck of Paul and others. The writer of this story tells how they were overtaken by a windstorm coming from the east, called Euroclydon. It is evidently true that Paul was taken from Cæsarea in Palestine to the City of Rome as is here described; and it is equally true, without reference to who wrote the book entitled "The Acts of the Apostles," that Paul was entirely familiar with the ancient story of the human soul, and the mode and manner of its evolution. Paul's eventful journey to Rome was used to the end that this story might be preserved in the book of the "Acts of the Apostles." There is reason to believe that Paul wrote this chapter, for his admitted writings and the experience of his life are in entire harmony with it. In this chapter is a veiled description of the tempest, the Euroclydon, that every human soul in the process of its

evolution is destined to encounter; the story of Paul's experience here related, and what he says in his several letters proves conclusively that Paul was an adept in religion, that he taught the same truths concerning the nature of the human soul, and the Law of its evolution, proclaimed by Moses, and that he was a master of the art of allegorical composition.

This storm, this Euroclydon, that descended upon Paul and all aboard the ship with such ceaseless fury, came from the east. They who have read the Scriptures thoughtfully have observed this singular fact, that what is weak, or inharmonious, or least efficient, or threatening, is often represented as being on the east side, or coming from the east. Cain, when he had done violence to his brother Abel, "went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden" (Gen. 4: 16). This is evidently a figure of speech showing that Cain, like all the wicked, is in a state of inharmony. Eden, it would seem, is but another name for wisdom, and Nod indicates inharmony; therefore, they that live in the land of Nod have gone out from the presence of the Lord. They who attempted to build the tower of Babel, they who brought their bricks and stone and slime, their false opinions and conceits, and attempted to find Heaven by a process of speculation, they who have filled the world with their animalized conceits, contentions, and with death, "journeyed from the east" (Gen. 11: 2). When God disciplined Jonah, and compelled him to go to Nineveh against his will, and when Jonah insisted that it is better to be dead than alive, it is written that he went out, and "sat on the east side of the city" (Jonah 4: 5).

The door of the tabernacle was towards the east,

and a short way westward from this door was the altar, where the blood of the sacrificed animals was poured out, and a short distance west of the altar was the Holy Place, and still more westward and inward was the Holy of Holies. The blood is the life of the flesh; the pouring out of blood at the altar is a symbol descriptive of the sacrifices of the animal nature of man. The animals were led to the altar from the east; and they represent those vestiges of animalism within the soul of man which are destined to destruction: "For we shall sacrifice the abomination of the Egyptians," said Moses (Ex. 8:26). Those animal traits which sensuous men love and adore Israel sacrificed. The question may be asked, Is there any process in nature which suggests that the least perfect, the least in power is in the east, and the more perfect toward the west? The east is the first of the cardinal points of the horizon. It is there that the sun is seen to rise; and the heat and light increase as the sun approaches the meridian. It would therefore seem that the Scriptures in their every essential detail are attuned to the processes of nature.

It is written that this dreadful east wind, called Euroclydon, bore down upon the ship, and that she was unable to stand against it, and "we let her drive," but after "much work" a haven was reached; and the ship was undergirded lest those on board should fall into the quicksands. When undergirded the ship again breasts the storm; the Scriptures teach that man must gird his loins, if he would escape the sensuous life of Egypt. The Israelites were commanded of Moses to eat the "Lord's passover," their last repast in Egypt, with their loins girded, their shoes on their feet, and with staff in hand (Ex. 12:11). The staff

is a symbol of right reason. When the loins are girded reason is in the ascendancy; reason governs. The storm continues to beat upon the ship. *The second day*, "they lightened the ship; *and the third day* we cast out with our own hands the tackling of the ship." The darkest days are come; the storm bears down upon the ship with an appalling fury. "All hope that we should be saved was then taken away" (Acts 27: 18–20).

Every human soul is destined to be driven before an east wind; it is destined to undergo great trials and temptations; but if it be faithful to its high destiny, and do "much work," it will find a haven where it can gird itself, and make ready for the "coming of the great and dreadful day of the Lord." *The third day* is the day of the resurrection; on this day the tempest redoubles its fury; on this day "the tackling of the ship" is cast overboard; and "neither sun nor stars appear through many days." This mysterious chapter in its outward sense is the history of Paul's eventful journey by sea to the City of Rome, but in its depths it is the story of the human soul, and of every human soul.

Perhaps a brief review of the life of Moses will aid us in understanding the singular language of the chapter before us. According to the symbolism of the Scriptures, man's sojourn on earth is often spoken of as three days; and the last day of the three completes his education. "Behold, I cast out devils, and I do cures to-day and to-morrow, and *the third day* I shall be perfected" (Luke 13: 32). The first day of Moses' life is represented in the forty years that he resided in Egypt; the second day represents his forty years in the wilderness, and in this day he "lightened the ship," he girded himself, he prepared himself for the "coming of the

great and dreadful day of the Lord"; *and the third day* begins with his experience at Horeb, he is then resurrected from the dead, he is then commissioned the savior of his people, he is then to bear the sins of his people.

It is at Horeb that he bids adieu forever to the luxurious and sensuous life of Egypt; it is at Horeb that he becomes conscious of the Kingdom of God; it is at Horeb that he casts overboard every hindrance to a holy and righteous work. He who would lead others to Sinai must first be free himself. The third day of Moses' life was to him "the great and dreadful day of the Lord"; and during this forty years, there were times "when neither sun nor stars appeared for many days" and all hope that he should save his people was then taken away. There were times when the soul of this great and godlike man was tried to its very depths. "And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, *that thou layest the burden of all this people upon me?* Have I conceived all this people? have I begotten them, that thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth a sucking child, unto the land which thou swearest to give unto their fathers?" (Num. 11:11, 12; 21:5; Ps. 95:8–10).

"And it is appointed unto man once to die [to the world, to cast the tackling of the ship overboard], but after this the judgment" (Heb. 9:27). The third day of Moses' life, the last forty years of his life on earth, was his day of judgment. The third day is the day of judgment, the crisis, the harvest time when the last of the tares are separated from the wheat, and burned. The tares are the animal traits that inhere in the soul of

unregenerate man; they are "the children of the wicked one," and when the human soul is freed from the vestiges of animalism, it has attained to "the end of the world" (Matt. 13:38, 39). Man would he attain to the end of the world must "put away sin by the sacrifice of himself" (Heb. 9:26); he must "bear the sins of many." On the "third day the tackling of the ship" is cast overboard. How cheap the things of the world become, how cheap the animalized world appears, when man is resurrected from the dead, and is consciously related to the spiritual kingdom, the kingdom "of the living" (Mark 12:27), the kingdom of the purely human, the kingdom of the just, the kingdom wherein the elect are led and taught of the Holy Spirit, and are the organs of It.

Paul speaks of those "that obey not the Gospel of our Lord Jesus Christ" (2 Thess. 1:8). What is the Gospel? The Gospel, the name given to the New Testament Scriptures, is derived from the Greek word Evangel, and means: Good tidings of the Kingdom of God to all people. It is good to know, it is of the first importance to know, that there is a kingdom that transcends the animal, where the souls of men are free, and just, and where there is unity, harmony and peace, and where the Fatherhood of God and the brotherhood of man are realized. Paul, like Moses, and Elijah, and Jesus, and all the elect of God, is a messenger of the Kingdom of God. He brings good tidings to those aboard the foundering ship; he tells them that every one shall be saved. "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told to me" (Acts 27:25). The Kingdom of God transcends the animal kingdom of this world. "If my kingdom were of this world, then would my servants

fight." Man becomes human and divine to the extent that he escapes from the animal kingdom of the world, and is related to the spiritual kingdom, the Kingdom of God. The end and aim of religion is to bring man into a conscious relation to this high and holy kingdom.

It is written, that when Paul had arrived in Rome after his eventful voyage that he put his case before the chief of the Jews. "And it came to pass, that *after three days* Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, *or the customs of our fathers*, yet was I delivered a prisoner . . . into the hands of the Romans" (Acts 28: 17). Notice this singular language: "*after three days* Paul called the chief of the Jews together"; this expression is evidently used advisedly; and it means that he called together those who had knowledge of the resurrection on the third day. This voyage to Rome is said to have been near the end of Paul's life on earth. He now tells his brethren, "the chief of the Jews," that he has done nothing against the "customs of our fathers." In a word, he says that he has done nothing contrary to the teachings of the elect of Israel. A day is appointed when he is to address the people of Rome. "There came many into his lodging; to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the prophets, from morning to evening" (Acts 28: 23).

Paul testifies of the Kingdom of God. He persuades the people concerning the life of Jesus Christ, both out of the Law of Moses, and out of the prophets. Thus it is seen that Paul pointed to the life of Jesus as an illustra-

tion of the fulfillment of the Law. "All things must be fulfilled, which were written in the Law of Moses, and the prophets, and in the psalms, concerning me" (Luke 24:44). Moses wrote the story of the human soul; therefore, he wrote concerning you, and "concerning me." They who believe in the Kingdom of God, and who try to live worthy of It are not under the Law; they are said to have passed beyond the observance of the precepts of the Law; they are those who are seeking to have the Law of God written in their hearts. "Do we make void the Law through faith? God forbid: *yea, we establish the Law*" (Rom. 3:31). He who believes in his heart that the Kingdom of God is an existing fact, and lives worthy of it, is said to have the Law of God established in his heart. When man sincerely believes that God is, and wills to live a virtuous and just life, then it is said that the Law of God is established in his heart. "Then said he, Lo, I come to do Thy will, O God. He taketh away the first [the precepts of the Law], that He may establish the second" [the Law within the heart] (Heb. 10:9; Ps. 40:7, 8).

Paul, like all the wise of Israel, taught the Law of Human Life; he knew that the Law points the way; that the precepts of the Law are an essential and indispensable part of human knowledge. According to the teachings of Paul, the ten commandments recorded in the Pentateuch should be as faithfully obeyed to-day as in the palmy days of Israel. Righteousness is righteousness because it is natural; "evil is evil because it is unnatural." The precepts of the Law inhibit the unnatural; they inhibit the exercise of animal traits; and they command the exercise of the graces that are human: wisdom, courage, temperance,

and justice. They inhibit the sensual, the animal, and command obedience to reason. Truth is revealed in the moral order of the universe. Truth is not the creation of man; it exists, and has forever existed; and when the soul of man is related to the Kingdom of God, it is the organ of truth; it is through the lives of the virtuous that the grace and the power and the glory of God are made manifest. "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us" (1 John 1:2).

Joseph Cook, of Boston, in one of his Monday lectures (winter of 1876–77), said: "The universe must have conditions of salvation in it if it is made on a plan. Religious Science springs out of the universality of Law. If there is a soul, and the soul is made on a plan, if there is a God who is all order and holiness, then it is incontrovertible that there are natural conditions of salvation." This is precisely what the Hebrew Scriptures teach. "Sin is not imputed where there is no Law" (Rom. 5:13). Sin is sin because it is an offending against God, against the moral order. The precepts of the Law tell us what sin is; they tell us what it is that constitutes a violation of the divine order. "For I was alive once: but when the commandment came, sin revived, and I died" (Rom. 7:9). A simple rendering of this would be: I once believed that I was alive to God, and the truth, but when I came to understand the Law, I discovered that I was sinful and in a state of death.

"The Law [the precepts] made nothing perfect" (Heb. 7:19). When the precepts are mastered, then the dream of salvation is transferred from without to within the human soul itself. Paul, like all the elect

of Israel, knew that precepts: inhibitions, restraints, and commands from without can never make the soul of man perfect; that perfection can only come of a righteous self-direction from within the soul; that the soul, if it would be perfect, must conform to the inner Law that determines its perfection. The habitual speaking of the truth is a high and godlike virtue, and it is an inward, natural, orderly, and *human* function of the soul. "He that doeth the truth cometh to the Light" (John 3:21). He that is faithful to truth attains to wisdom. "When the habit of speaking the truth is neglected, the capacity of perceiving it is gradually lost." The heart is the life center within the soul; it is the seat of courage, and of valor; it is the Holy Spirit that reveals the truth to man. The Spirit only communicates the truth to those who have the courage to assert it, and even to die for it. The liar is more animal than human; with the ascent of the human comes the ascendancy of truth. People do not know the truth because they do not live worthy of it; they are not willing to suffer for it; they do not know it because they love and live the sensuous life; because they compromise themselves with evil. A virtuous and upright soul is the organ of truth. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." The soul of man must be virtuous and upright, if it would be an organ of the Holy Spirit, and a witness unto the truth.

R. J. Campbell, Minister of the City Temple, London, in his book, *The New Theology*, says: "The soul is what we make it; the Spirit we can neither make nor mar, for it is at once our Being and God's. What we are here to do is to grow the soul, that is to manifest the true nature of the Spirit." The soul has its Law;

and the precepts of the Law are but means to an end; and their office is to lead man Until reason, the masculine principle of the soul, at the summit of the temple, assumes his righteous function. When reason attains to his own, then is the soul governed from within, and not from without. Precepts are for those who are incapable of righteous action because of their inward deformity; but when reason compels the soul to virtue, and maintains his righteous supremacy, then is man freed from the precepts of the Law, then is the soul true to its high destiny, then is the soul on its way to a conscious unity with God.

"If ye are led of the Spirit, ye are not under [the precepts of] the Law" (Gal. 5:18). Christ, or right reason, subjects man to a severe discipline. "We suffer with him, that we may reign with him." The conceited, the animalized, the unreasoning, the selfish expect the joys of Heaven to descend upon them; they do not know that the building of character is personal and psychological; they do not know that reason is given to the end that man may be a co-worker with God in making perfect his soul. The first duty of every man is the making perfect of his own soul. "Now look to thine own house, thou son of David." The kingdom of harmony and of peace, the Kingdom of God when found is within the human soul itself; and this kingdom is only found of him who has worked incessantly to attune his soul to wisdom, truth, and justice. When reason attains to his own, then the precepts of the Law, the outward forms of religion are no longer required; for man is then governed from within his soul and not by inhibitions and commands from without. "Mine ears hast thou opened: burnt offering and sin offering hast thou not required" (Ps. 40:6; Heb.

10:4–8). Religion does not consist in dogma, or in outward observances, but in personal goodness, in perfection of life; all else are but means to an end.

"The Law is not of faith: but the man that doeth them [the precepts] shall live in them; but it is evident, that no man is justified by the Law in the sight of God: for, The Just shall live by faith" (Gal. 3:11; Rom. 1:17; Heb. 10:38). Who are the just? Who are they that "live by faith?" Paul evidently used the word "just" in the sense that all the wise have used it; for in his letter to the Romans (1:19) he said: "That which may be known of God is manifest in them [the just]; for God hath showed it unto them." Plato tells us that the virtue of reason is *Wisdom*, and that this virtue has its seat in the head, and is the governing and measuring virtue; that *Valor* is the virtue of the heart, that the affections of a pure heart are the faithful allies of reason; that *Temperance* is the virtue of the lower principle of the soul. When the lower principle is girded and obedient to reason, then is man temperate. *Justice* is that virtue that represents all of the principles of the soul in perfect harmony and balance. The perfection of the soul, the harmony of the soul, its humanization, is summed up in the word *Justice*. Perhaps it was St. Clement of Alexandria who spoke of the faith of knowledge as distinguished from the faith of conjecture. When the soul is just and upright, it attains to the faith of knowledge.

Then faith, it would seem, is what the Rev. George Putnam, late of Roxbury, Mass., says it is: "Faith can be nothing less than that state of the soul which generates personal goodness, that inner fountain of spiritual life which is called the gift or inspiration of God's Spirit, and out of which proceed holy desires,

just purposes, loving affections, piety, meekness, patience, truthfulness, all noble actions, all beautiful living." Faith and justice are represented in the soul's perfection. It is, therefore, inconceivable that man should be *just* in the Scriptural and Platonic sense, and not be possessed of the faith of knowledge, or that man should be possessed of the faith of knowledge and not be just. They who do not believe in God are unjust; their souls are in a state of deformity. Their souls are not upright (Habak. 2:4). The word "upright" is often used like the word "just" to describe the soul's perfection. "I will praise the Lord with my whole heart in the assembly of the upright" (Ps. 111:1; 19:13). God reveals Himself to the just, to the upright. "If thou wert pure and upright; surely now He would awake for thee" (Job. 8:6).

Paul tells us again and again that the precepts of the Law: inhibitions and commands from without, can never make the soul of man perfect; that perfection can only come of a righteous self-direction from within the soul itself. Reason is the governing principle of the soul. When reason sits composedly at the summit of the temple, and refuses to be tempted or debauched of Satan, and girds and commands Satan, then is man governed from within, then is man the master of himself, then is the son of man lifted up, then is man acting in obedience to the Will of God, then is man true to the one living Law that inheres in his soul, then is man led "by a new and living way" (Heb. 10:20), then is man in the strait and narrow way, "which leadeth unto life." Paul, like all the great of Israel, found inexpressible delight in the inner Law, the law of the mind, that ministers to the soul's perfection. "I delight in the Law of God after the inward man" (Rom. 7:22–25).

Several passages of Scripture, attributed to Paul, have been construed as announcing doctrine unfriendly to women. It is often said that Paul spoke disparagingly of women preaching, and of their performing religious functions in public meetings. When the Scriptures in question are viewed from a psychological standpoint, it will be seen that this criticism is entirely erroneous; that Paul made no discrimination invidious to women.

"I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:11–14). This language is not to be taken literally. For it is entirely evident that Paul did suffer women to teach. This is the story of the human soul. Adam is the representative of mind, manas, man; and Eve, of the heart and the affections; the mind is masculine, the heart is feminine. "I suffer not the woman to usurp authority over the man." Reason is entitled to govern. Suffer not the emotions, the feelings, and the affections to usurp the office of reason. In the order of nature, the feelings, the affections are the first to be deceived, the first to transgress. When the affections are unfaithful to reason, then is Adam imperiled, then is Adam tempted to throw himself down from the summit of the temple.

"Man is the image and glory of God; but the woman is the glory of the man. Neither was the man created for the woman; but the woman for the man. . . Neither is the man without the woman, neither is the woman without the man, in the Lord" (1 Cor. 11:7–11). This strange language we would interpret as follows: A holy and chaste mind is the image and glory of

God, but a pure and virtuous heart is the glory of the man. Neither was man created to be governed of his emotions and feelings, but they were created to be governed of man. Neither is a holy mind without a pure heart, neither is a virtuous heart without a just mind, before God.

Paul's profound observations concerning the nature of the human soul recalls the words of a famous English divine, the late Frederick W. Robertson of Brighton. "Every great poet is a 'double-natured man'; with the feminine and manly powers in harmonious balance; having the tact, and the sympathy, and the intuition, and tenderness of woman, with the breadth and massiveness of the manly intellect, besides the calm justice which is almost exclusively masculine."

The Society of Friends, commonly called Quakers, has always insisted that there is nothing in the writings of Paul that inhibits women from participation in all the offices of religion in common with men. George Fox, the founder of the Society of Friends, laid it down unqualifiedly that men and women are alike entitled and obligated to teach religion. Fox affirmed that the true teacher of every man is the Spirit of God within his soul; and that if man will be faithful to the light that God gives him, he can attain to perfection, in a word, that God aids His own to make the ascent of the Spiritual mountain. Fox in his autobiography said:

> For this thing [hiring ministers] has spoiled many by hindering them from improving their own minds; whereas our labor is to bring every one to his own teacher in himself. . . . Women . . . being partakers of the same precious Faith, and heirs of the same everlasting gospel of life and salvation with men, might in like manner come into the

possession and practice of the same gospel order. . . . So all the family of God, women as well as men, might know, possess, perform, and discharge their offices and services in the House of God, that the poor might be better taken care of, the young instructed, informed, and taught in the way of God; and the loose and disorderly reproved and admonished in the fear of the Lord.

Dr. Thomas Arnold, of Rugby, England, though he died at the age of forty-seven, in 1842, proved himself to be a man of real virtue and power; and like all such, it is said that he turned many to righteousness. James Martineau, when commenting on his simple and exemplary life, said: "Arnold has lived and shown how nobleness and strength may maintain itself in an age of falsehood, negligence and pretense. . . . His understanding was too robust, and his moral affections too decided, to be turned from their natural direction by any external agency." "It gives me no pain and no scruple whatever," said Dr. Arnold, "to differ from those whom I cannot find to be worthy of admiration. Nor does their number affect me." Martineau, in his essay on Arnold, quotes the famous words of Milton:

> Abdiel, faithful found
> Among the faithless, faithful only he
> Among innumerable false, unmoved,
> Unshaken, unsubdued, unterrified.

What was it that made Arnold a member of the royal race? What was it that distinguished him from the great mass of mankind among whom he lived? What was it that made his life so simple, so noble, so strong, and so memorable? It was the living of a life faithful to the highest within the soul itself. This is

the secret of human greatness. Nothing is comparable to a noble self-direction from within. This idea was well phrased by Dr. Arnold himself:

> The needle may point due south if you hold a powerful magnet in that direction. Still, the compass, generally speaking, is a true and sure guide, and so is the conscience; and you can trace the deranging influence on the latter quite as surely as on the former. Again, there is confusion in some men's minds, who say that, if we so exalt conscience, we make ourselves the paramount judges of all things, and so do not live by faith and obedience. But he who believes his conscience to be God's Law, by obeying It obeys God. . . . And as for Faith, there is again a confusion in the use of the term. It is not Scriptural, but fanatical, to oppose faith to reason. Faith is properly opposed to sense, and is the listening to the dictates of the higher part of the mind, to which God alone speaks, rather than to the lower part of us, to which the world speaks.

Paul did not believe that a religious meeting should be made the occasion of asking questions, and of disputation and debate (2 Cor. 12:19, 20.) The object of a religious meeting is the worship of God, and the cultivation of the spirit of brotherhood. "We do all things, dearly beloved, for your edifying," for your moral uplift. Paul, therefore, advised the women to forego the asking of questions in public meetings (1 Cor. 14:34). He cautions Timothy not to "give heed to fables and endless genealogies, which minister questions, rather than edifying" (1 Tim. 1:4); "foolish and unlearned questions avoid, knowing that they do gender strifes" (2 Tim. 2:23). Paul gives the same advice to Titus (3:9), that he gave to Timothy. In his letter to the Philippians (4:3) he requests help for the women

who had been co-laborers with him. "Help those women which labored with me in the gospel." Paul was accompanied for a time by Priscilla and Aquila who were the religious teachers of the eloquent Apollos (Acts 18:18, 24, 26). Miriam, and Deborah, and Huldah are some of the women who taught and prophesied in the ancient days of Israel; and it would seem that there were women of like character in the days of Paul; and that he approved and complimented them as co-laborers in the work of spreading the gospel. Paul lodged for a time at the house of Philip who had four daughters "which did prophesy" (Acts 21:9). Paul speaks kindly of Phœbe, "our sister," a deaconess in a church in Corinth; and in like terms of other women whom he denominates "those women which labored with me in the gospel." (Rom 16:1–3, 12; Phil. 4:2, 3). The religion of Israel is addressed to "every one having knowledge and having understanding" (Neh. 10:28; 8:2; Deut. 31:11, 12). Paul, like all the wise, recognized that fitness to perform the offices of religion is not determined by sex, but by qualification, by character. They alone are fit to teach the religion of Israel who know its doctrine, and live worthy of it. What is great in religion is revealed not in argumentation, nor in speculation, but by actual demonstrations of power (Mark 16:20; Acts 5:12; 1 Cor. 2:4).

"For other foundation can no man lay than that is laid, which is Jesus Christ. . . . Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:11, 16). Paul is here re-stating the ancient idea so elaborately presented

in the teachings of Moses; and demonstrated in the life of Jesus, to wit: that the soul and body of man is a temple wherein dwelleth the Spirit of God; and that the making perfect of this temple is the true work of man. "The Lord is my strength; and He is my salvation; He is my God, and I will prepare Him an habitation" (Ex. 15:2). "We are labourers together with God" (1 Cor. 3:9). Jesus drove the animals, the money changers, and the sellers of doves out of the temple; Jesus freed the temple from all that is animal. "He spake of the temple of his body" (John 2:21). All evil in man is chargeable to his animal nature; therefore, the sins of mankind are laid upon the head of the goat. He who desecrates and defiles his soul and body, the temple of God, he who persists in living the sensuous life, "him shall God destroy." Paul says unqualifiedly that there is "no other foundation" for human perfection than that demonstrated in the life and character of Jesus Christ.

It is manifest that Paul taught the same doctrine concerning the human soul, and the mode and manner of its evolution, that was taught by Moses, and Jesus, and all the elect of Israel. He taught the ancient wisdom religion, the religion that is founded upon human nature itself. Paul pointed to the life of Jesus Christ as a fulfillment of the Law of Human Life. "For we preach not ourselves, but Christ Jesus" (2 Cor. 4:5). He spoke of Christ as representing "the power of God, and the wisdom of God" (1 Cor. 1:24). They that are resurrected from the dead, and are made perfect by suffering, represent "the power of God, and the wisdom of God."

"For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the

Jews a stumblingblock, and unto the Greeks foolishness; *but unto them which are called*, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:22–24). Paul, like Jesus, accused the Jews of having lapsed into the Gentile state; they require an outward sign; and the Greeks are secular and worldly, and given to speculative thought. "But we preach Christ crucified"; Christ is forever crucified by the conceited and animalized spirit of the world. "But to them which are called [to them that are resurrected], both Jews and Greeks," we preach that Christ represents "the power of God, and the wisdom of God."

Paul in the twelfth chapter of first Corinthians says that "there are diversities of gifts, but the same Spirit" is the giver of all. To one is given wisdom, illumination, to another knowledge, to another faith, to another the gift of healing; and thus after recounting at some length the gifts of the Spirit, he says: "and yet show I unto you a more excellent way" (1 Cor. 12:31). Immediately following in the first verses of the next chapter, the thirteenth of 1 Corinthians, Paul explains the "more excellent way." He would have us know that the more excellent way is made manifest in *an unfeigned love of God and of man.* "Though I [assume to] speak with the tongues of men and of angels, and have not Love, I am become as sounding brass, or a tinkling cymbal" (1 Cor. 13:1–3). "Love is the fulfilling of the Law" (Rom. 13:10).

Paul would have us know that the two great commandments proclaimed by Moses (Deut. 6:4, 5; Levit. 19:18, 34), and affirmed by Jesus (Mark 12:28–31), represent the end and aim of religion, "the more excellent way." "And these words which I command

thee this day, shall be in thine heart" (Deut. 6: 6). "On these two commandments hang all the Law and the prophets" (Matt. 22:40). How many people have read, and seriously contemplated, the sixth chapter of Deuteronomy and the nineteenth of Leviticus, and the twelfth of Mark? It does not seem that human language could more emphatically teach the Oneness of God, and the unfeigned love of God, than the sixth chapter of Deuteronomy and the twelfth of Mark. He that hath in his heart *an unfeigned love of God, and of his neighbor*, is resurrected from the dead, and hath realized "the more excellent way." "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14).

He that is faithful to conscience and reason is led and taught of the Spirit of God; for man is possessed of power and wisdom according to the Spirit of holiness within him (Rom 1:4; 1 Kings 3:6; Ps. 62:12; Prov. 24:12; Hosea 12:2; Job 34:11). "If we live in the Spirit, let us walk in the Spirit" (Gal. 5:25). "For I delight in the Law of God after the inward man" (Rom. 7:22). Paul taught, as did the masters, that man should be governed from within, by the inner Law, "the Law of God"; and not by precepts: commands and inhibitions imposed from without. The conduct of man is uncertain and far from good so long as he is in need of government by precepts. Man is only good when he is governed involuntarily of the Spirit (John 21:18; 1 Kings 18:12; Matt. 4:1). The precepts of the Law are many, but the inner Law, the Law of the Spirit is One (Ps. 37:31; 40:8).

The mind which is most godlike is most simple; the mind is most simple which is most free from the obses-

sions of the sensuous animal world. Man is dead, man is asleep, as long as he abides in the carnal sensuous state of consciousness. "Jonah . . . *was fast asleep.* So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not" (Jonah 1:5, 6). Man is not truly man until his mind in some measure becomes the likeness and image of his Creator. "I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15). Paul speaks of the mentality of Jesus Christ as "the image of the invisible God, the first-born of every creature" (Col. 1:15). It stands to reason that a pure mind is the first-born, the highest born of every rational creature, and that it represents the glory of God. "For man indeed is the image and glory of God" (1 Cor. 11:7). Paul taught, as did Peter, John, and James, that the life and character of Jesus Christ represented the simplicity of man, the freedom of man, the liberty of man, and above all the indescribable glory of God. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

When the mind of man is lifted up above the things of the sensuous animal world, when it becomes the image and likeness of its Creator, then is man just, then is man meek, then can his conduct be predicted. But when his affections are beguiled by the subtlety of the serpent, when he falls a victim to the seed of Satan: anger, hate, lust, revenge, greed, envy, malice, hypocrisy, falsehood, and superstition, then is his life complex, sensuous, and animalized, then his conduct cannot be predicted; and thus the simplicity that was made manifest in the life of Christ is absent. Paul

told the Corinthians (2 Cor. 11:3), that he feared that the serpent would beguile Eve, "so that their minds should be corrupted from the simplicity that is in Christ."

In the drama of salvation, man lives first in obedience to precepts: commands and inhibitions; and lastly, in obedience to an inner and a living Law, "the Law of the mind" (Rom. 7:23), a Law so divine, so holy, so perfect, that none can keep it; but they who walk with God. Man, would he be a man, must escape government by precepts, government from without; he must be governed from within; he must realize and manifest righteous self-government. In a word, he must live worthy of the One Living Law, the Law of God, that finds fulfillment in the depths of the human soul itself. The soul of man must conform to the divine order, it must be related to the Kingdom of God, it must be attuned to the Infinite, if it would be an organ of the Holy Spirit, and would attain to "the simplicity that is in Christ." It is only when we regard Joseph, and Moses, and Jesus, and all the elect of God, as our elder brothers, that their lives become real, and practicable, and comprehensible, and imitable.

James, a servant of God and of Jesus Christ, addressed his letter "to the twelve tribes which are scattered abroad" (James 1:1). Peter, who seemingly occupied the first place among the disciples of Jesus and who was the first to "launch out into the deep," and the first to be born into the higher life, is denominated, "the apostle of the circumcision," and Paul, "the apostle of the uncircumcision" (Gal. 2:7.) Peter is surnamed Barjona (the son of the dove). The dove is a symbol of the Holy Spirit. "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto

thee, but my Father which is in Heaven" (Matt. 16:17). From this we infer that Peter was the first to be born of water and of the Spirit; he was the first upon whom the dove descended (John 3:5), the first to be born into the higher life.

"These twelve Jesus sent forth, and commanded them, saying, Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not: *But go rather to the lost sheep of the house of Israel.* And as ye go, preach, saying, The Kingdom of Heaven is at hand?" (Matt. 10:5, 6, 7). The name Samaria means "the land of the nations," the land of a mixed people. Jesus regarded the Jewish people of his day as superior to the Gentiles; for all of his disciples were Jews; and he advised the people to conform to the teachings of the scribes and Pharisees, but not to their conduct (Matt. 23:1–3). In a word, Jesus regarded the Pharisees of his time as false and hypocritical in this, that they taught correct doctrine, but failed to live worthy of it. "Did not Moses give you the Law, yet none of you keepeth the Law? Why go you about to kill me?" (John 7:19). The Pharisees taught the resurrection of the dead. "I am a Pharisee, the son of a Pharisee: of the hope of the resurrection of the dead I am called in question" (Acts 23:6). "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8).

It, therefore, seems plain that the twelve, they "of the circumcision," they who seek "the lost sheep of the house of Israel," are of those who live and teach the "common faith" (Titus 1:4) of Israel; they are those who abide in "the hope of the resurrection of the dead." The true teachers of religion are the resurrected. "Salvation is of the Jews" (John 4:22). Salvation

is of the resurrected. The restoration of Israel is the first requisite toward the salvation of mankind. "Israel is my son, even my first-born" (Ex. 4:22). "Elias must first come . . . and restore all things" (Matt. 17:10, 11). Israel restored, Israel resurrected, is the nucleus necessary to the reformation of the people of the world. "In Abraham shall all families of the earth be blessed" (Gen. 12:3). "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth? Seeing that thou hatest instruction, and casteth my words behind thee?" (Ps. 50:16).

The wicked, the sensuous, the dead, are not called of God to teach "the holy scriptures, which are able to make thee wise unto salvation through that faith which was made manifest in Jesus Christ" (2 Tim. 3:15). The truth, the word of God is not in the mouth of the wicked; but it is in the mouth of the "living," of the resurrected; it is in the mouth of Abraham and of Isaac, and of Jacob (Matt. 22:31, 32). This recalls the parable of the tribute-money. It is written that Simon Bar-jona (the son of the dove) found the tribute-money in the mouth of a fish (Matt. 17:24–27). The fish drawn out of the water is a symbol of the resurrection of man, and the tribute-money of the divine word. The word of God is found in the mouth of the resurrected, in the mouth of him upon whom the dove hath descended. The glory of religion and of God is made manifest in the lives of the resurrected. "I am the resurrection and the life." Peter, it would seem, was the first of Jesus' disciples to find the tribute-money. "God hath spoken by the mouth of his holy prophets which have been since the world began" (Luke 1:70; Neh. 9:30; 2 Kings 17:13).

"There shall be one fold and one shepherd" (John 10:16). All the righteous are of one fold, the fold of Israel, and are led and taught by the Holy Spirit, the One Shepherd of all the sheep. The resurrected are they that feed the sheep, that dispense the divine word. "So when they had dined, Jesus saith unto Simon Peter, Simon, the son of Jonas [the son of the dove], lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs" (John 21:15–18). This command of Jesus in the form of a question is emphasized; for it is thrice asked, and thrice answered. "Lovest thou me more than these." The love of God, and the love of man is what constitutes one a true keeper of the sheep; the resurrected, the sons of God, are they that make manifest the "power of God, and the wisdom of God" (1 Cor. 1:24). Jesus Christ was "declared to be the son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

Paul, "a Pharisee, the son of a Pharisee" (Acts 23:6) and who believed in the resurrection of the dead, is sent "far hence unto the Gentiles" (Acts 22:21); he is the apostle of "the uncircumcision" (Gal. 2:7); he is commissioned to carry the "common faith" of Israel to the Gentiles to the end that they also may be led to the fold of Israel to the One Shepherd. "Behold my servant, Mine Elect, in whom My Soul delighteth; *I have put My Spirit upon him:* he shall bring forth judgment to the Gentiles" (Isa. 42:1). The soul of God is said to hate the wicked and violent. "The Lord trieth the righteous: but the wicked and him that loveth violence His soul hateth" (Ps. 11:5). The twelve that Jesus sent forth sought first "the lost

sheep of the house of Israel"; they sought "them that were nigh" (Eph. 2:17); they sought "a people near unto God" (Ps. 148:14), but Paul was specially commissioned to preach to them "which were afar off" (Eph. 2:17). All truth is of God. "I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:19–21.)

The literature of the Bible, or rather the fundamental principles of the Scriptures, were given to the people of the world by the resurrected. They are the organs of the Holy Spirit; they of this high and holy fraternity teach the same doctrine; or rather, the Spirit hath spoken the same doctrine through them. Truth is a manifestation of the Spirit; truth is given by the Spirit. "All Scripture is given by the inspiration of God" (2 Tim. 3:16).

The coming of the Kingdom of God, the realization of His kingdom in the soul of man, is a central idea of the sons of God, of the resurrected; but the day and hour when this high and holy state of consciousness is realized in the soul of man, is not known even to the angels of Heaven, neither to the son of man, "but the Father only" (Matt. 24:36; Mark 13:32; Mal. 3:1). "Therefore be ye ready, for in an hour that ye know not, the son of man cometh" (Matt. 24:44; Luke 12:35, 36; Eph. 6:14). The great are they who realize the Kingdom of God while abiding in the flesh. "But I tell you of a truth, there are some standing here, which shall not taste death, till they see the Kingdom of God" (Luke 9:27; Matt. 16:28; Mark 9:1).

The fundamental principles of religion taught in the

New Testament Scriptures are identical with those of the Old; they are in harmony with all truth; for truth is of God. "Order is Truth," said Thomas Carlyle. Truth is revealed in the divine order. All the faithful revelations of science are aids to religion; for truth is indispensable to human salvation. It is the truth that makes the Mind and soul of man clean (John 15:3). It is the truth that liberates man from the thralldom of ignorance, and makes him free. "Know the truth, and the truth shall make you free" (John 8:32).

What is religion for? The end and aim of religion is the perfection of the Mind and soul of man. Man, Manas, Mentality, is put into the human soul, "into the Garden of Eden to dress it and to keep it" (Gen. 2:15). Man is made in the image and likeness of his Creator; and is given dominion over all below him, over all things in the animal world (Gen. 1:26; Ps. 8:6); and thus he is made a co-worker with God (1 Cor. 3:9), in the attainment of his own perfection. The word of God is given that "ye may stand perfect and complete, and in accord, with the will of God" (Col. 4:12; Gen. 17:1; Matt. 5:48; Lev. 11:44; 19:2). Truth is revealed in the divine order; and when the soul of man is attuned to the Kingdom of God, the Kingdom of Order, then it is that he makes manifest the will of God. The truth of religion, the verity of the divine word, is not a matter of speculation, for it is taught and demonstrated in the lives of the resurrected, in the lives of the just. "Because that which may be known of God is made manifest in the lives of the just; for God hath showed it unto them" (Rom. 1:19). "Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you: *but I will*

teach you the good and the right way: Only fear the Lord, and serve him in truth with all your heart: for consider what great things he hath done for you" (1 Sam. 12:23, 24). The resurrected are they that live and teach "the good and the right way." "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

The Scriptures teach that God hath committed all judgment unto the Son, unto the Mind of man. Man is endowed with the capacity to judge, to choose, between good and evil, between life and death. "I call heaven and earth to record this day *against you*, that I set before you life and death, good and evil: therefore, choose life, choose good" (Deut. 30:15, 19). The weal or woe of man depends upon the use he makes of the mentality God has given him. He that is faithful to his light shall have more; but he that is unfaithful shall have his light taken away (Matt. 25:29; Rev. 2:5). Mentality is given that man may make his soul the chaste temple of the living God. "If any man defile the temple, him shall God destroy" (1 Cor. 3:17). Every rational being is charged with Heaven imposed duties. Man is godlike or satanic, according as he chooses. Man is to take counsel of God, and not of Satan. "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou worship " (Matt. 4:10; Deut. 6:13). "For the Father judgeth no man, but hath committed all judgment unto the Son," unto the Mind of man (John 5:22; Matt. 11:27).

It is the Law that fixes responsibility; it is the Law that points the way of life and of good; and of evil and of death. "I had not known sin, but by the Law" (Rom. 7:7). "Whosoever committeth sin transgresseth

the Law: for sin is the transgression of the Law" (1 John 3:4). Every observance of Heaven's Law is rewarded, and every transgression is punished. "Think not that I shall accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: *for he wrote of me.* But if ye believe not his writings, how shall ye believe my words?" (John 5:45–47). The Law bespeaks the divine order to which every human soul should conform. "The Law of the Lord is perfect, *restoring the soul:* the testimony of the Lord is sure, making wise the simple" (Ps. 19:7). The testimony is the revelation of the Law. The Law is revealed in the life, and in the words of the resurrected. "For had ye believed Moses, ye would have believed me: for he wrote of me." Moses wrote of each and every human soul. "To the Law and the Testimony: if they speak not according to this word, it is because there is no light [wisdom] in them" (Isa. 8:20).

He that believes in the high and holy possibilities of Man, and lives worthy of his godlike capacities, is destined to attain to the higher life, the spiritual life; but he that persists in leading a false and wicked life, is destined to unutterable woe. "He that believeth on the Son [he that believes in the divinity of his own mind, and lives worthy of it] hath everlasting life: and he that believeth not on the Son shall not see life; but the wrath of God abideth on him" (John 3:36; 6:47). He that is faithful to his own soul, to "the inward man, is renewed day by day" (2 Cor. 4:16; 3:18). Man has as much faith in God as there is virtue in him. "The righteousness of God is revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:17).

Wisdom says that God is Good,
That He is known by what He is.
Let man from wiles and conceits flee;
And seek by righteousness to see.

Paul tells us that man is a co-worker with God in the perfection of his own life, and in the moral uplift of others (1 Cor. 3:9; 2 Cor. 6:1), "but God giveth the increase." Paul would have us know that it is the Spirit of God in the souls of men that is to reform the world. "By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; for I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (1 Cor. 15:10). It would seem that Paul established many religious societies, or churches. Speaking in an outward sense there are many churches, but in an inward, and spiritual sense there is but one Church, but "one fold," and one Shepherd of the sheep. The Church, the true Church, the Church invisible, is not an organization of the world. It is a fraternity, a brotherhood. It represents that great body of persons carnate and disincarnate who have so far lived above the sensuous carnal spirit of the world as to be organs of the Holy Spirit. They of this fraternity "are no more strangers and foreigners to the Kingdom of God, but fellow-citizens with the saints." They of this brotherhood are likened to a temple "fitly framed together"; and thus they "are builded together for an habitation of God through the Spirit" (Eph. 2:18–22). "I will declare Thy name unto my brethren; in the midst of the Church [the congregation, the fraternity], will I sing praise unto Thee" (Ps. 22:22). "But ye are come unto Mount Sion [the Church, the fraternity

of the just], and unto the city of the living God" (Heb. 12:22). The visible church of Israel, or of Christ, is a congregation of faithful people who seek to know the truth, and to live and act worthy of it; and who reverently recognize that all truth and reality is of God.

It is the Spirit of God in the soul of man that constitutes him an "overseer to feed the Church of God" (Acts 20:28). The son of the dove, the son of the Spirit, is the true overseer of the sheep. Fitness, or qualification, for this high and holy office is not given or bestowed of men, or of institutions. "For it is God that giveth the increase." This Heaven-descended office can only be fittingly filled by him whose soul is related to the Kingdom of God. "Simon, the son of Jonas," is the true type of the overseer of the sheep (John 21:17). It is the Holy Spirit that leads and teaches and lights the way of God's elect. "The nations of them that are saved shall walk in the Light of It" (Rev. 21:24), and the "gates of hell shall not prevail against It" (Matt. 16:18). "For I have laboured," says Paul, "more abundantly than they all: yet not I, but the grace of God which was with me." Paul, like all the elect of Israel, taught that the Spirit of God is in the hearts of the faithful. "God is in you of a truth" (1 Cor. 14:25; Zech. 8:23; Gen. 41:38). "Behold, the tabernacle of God [the abiding place of God], is with men, and He will dwell with them" (Rev. 21:3). How these inspiring ideas harmonize with the intuitive flashes of the illustrious Emerson: "All writing comes by grace of God, and all doing and having. I can see nothing at last in success or failure than more or less of vital force supplied by the Eternal." The Spirit of God imposes the highest obligation. None are at liberty to disobey

It. "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (1 Cor. 9: 16).

Unity and brotherhood represented in the Church of God are not possible among unrelated souls. Souls that are related to the Holy Spirit, to God's kingdom, represent the Fatherhood of God and the brotherhood of man. Every brotherhood otherwise founded is but an imitation of this celestial fraternity. The Kingdom of God does not partake of the nature of sensuous things, but of the Divinity. "The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14: 17). This glorious kingdom transcends the things of the sensuous animal world. "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight." The sensuous power, or force of the world, is controlled of the old animal god Satan. It is "delivered unto me; and to whomsoever I will I give it" (Luke 4: 6).

Men or institutions cannot qualify man to be an overseer of the sheep, except in the most outward way. It is the Spirit of God in the soul of man that represents religious authority and power; all else is but an imitation and a passing show. "For the Kingdom of God is not in words, but in power" (1 Cor. 4: 20). Broadly speaking, it would seem that there are but three religious orders: first the Levites; secondly, the priesthood, the order of Aaron; and lastly the order of Melchisedec. According to the Old Testament Scriptures, the Levites were priests in making; in a sense, every priest was a Levite, but every Levite was not a priest. The principal office of the Levites was to wait upon the priests; and to assist them in the service of the tabernacle, or in the service

of the temple which supplanted the tabernacle when the children of Israel had attained to a settled abode in the promised land.

The deacons in the churches organized by the disciples of Jesus corresponded to the Levites; the elders, the presbyters, and bishops, to the priesthood, the order of Aaron; but the third, or last order, the order of Melchisedec, remains the same forever. It is "an unchangeable priesthood consecrated for evermore" (Heb. 7: 24, 28). The first two orders above named represent means to an end, but the last order represents an end in itself. He who is a good deacon hath "earned a good degree" (1 Tim. 3:13); he hath taken "an honourable step." The elders and presbyters, like the priests of Israel, were overseers, and were commanded to "feed the flock of God" (1 Peter 5:2). In the days of Jesus and his disciples, civil government, as now, arrogated to itself the right to inflict pains and penalties for overt acts of wrong; but Jesus and his disciples did not assume to usurp the power of Cæsar. Their discipline consisted in "admonitions," "reproofs," "sharp rebukes," and finally, if necessary, "exorcism from the society" (1 Cor. 5:13). None but the spiritual, none but the meek, none but the self-governing and righteous are fit to administer the discipline of the congregation. "Ye which are spiritual, restore such an one in the spirit of meekness" (Gal. 6:1).

Nothing, it would seem, that Jesus or his disciples did, was intended to be subversive of the ideas and principles of the religion of ancient Israel, but all was done, to use the language of Paul, "after [the manner of] the common faith" (Titus 1:4). Paul, near the end of his life in the world, when a prisoner in the hands of the Romans, denied that he had done any

thing subversive of the customs of the fathers of Israel. "After three days Paul called the chief of the Jews together: and he said unto them, Men and brethren, though I have committed nothing against the people, *or customs of our fathers*, yet was I delivered a prisoner from Jerusalem into the hands of the Romans" (Acts 28: 17).

THE END

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